

SIGNIFICANCE OF THE MOON IN ANCIENT CIVILIZATIONS AND IT'S CONTRIBUTION TO MODERN ASTROLOGY

**Thesis submitted in partial fulfilment of the
Degree of Doctor of Philosophy (Ph.D)**

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MARCH 2017



CERTIFICATE BY THE GUIDE

This is to certify that the thesis entitled “SIGNIFICANCE OF THE MOON IN ANCIENT CIVILIZATIONS AND ITS CONTRIBUTION TO MODERN ASTROLOGY” submitted for the Degree of DOCTOR OF PHILOSOPHY by Mr. Radhakrishnan. P [Reg. No: RM12SA73], is a record of Research work carried out by him during the period from 2011 to 2016 under my guidance, and that this work has not formed the basis for award of any degree, diploma, associate ship, title in this or any other university or other similar institutions of higher learning. It is also certified that the thesis confirms to the Plagiarism Policy of the University.

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DECLARATION BY THE SCHOLAR

I declare that the thesis entitled “**SIGNIFICANCE OF THE MOON IN ANCIENT CIVILIZATIONS AND ITS CONTRIBUTION TO MODERN ASTROLOGY**” submitted by me for the Degree of Doctor of Philosophy is the record of research work carried out by me during the period from **2011 to 2016** under the guidance of **Prof. Dr. V.S. Vishnu Potty** and it has not formed the basis for award of any degree, diploma, associateship, fellowship, title in this or any other university or other similar institutions of higher learning. It is also certified that the thesis conforms to the Plagiarism policy of the University.

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Signature of the Scholar

ABSTRACT:

It was about half a millions years ago that human beings started occupying the face of Earth. From the very moment he started existence on the face of the Earth, the astounding miracle of shining Sun, Moon, Stars, and Eclipses integrated his curiosity; prodded him to embark upon the journey of enquiry into such natural phenomena. Almost all the great civilizations that marked the existence of human life on earth could identify Moon as the nearby brightest object in the night sky. Its variation in size and shape according to change in location and time, that too happening at regular intervals or phases not only attracted man's inquisitiveness but did play a vital role in his day to day activities and attitude. Human life was being shaped in its micro and macro aspects-based, substantially on the phase and location of the moon in the night firmament. The waxing and waning phases of moon and seasonal changes which could be observed and recorded in a precisely repeated time frame systematized Astrology and enabled him to plan cultivation and other agrarian activities which sustained his livelihood and helped to cater the needs of his elementary, social and cultural necessities. Their influence on human activities and perhaps even on human fate and thus was born the art or science of astrology where precise pattern of happenings in human life are attempted to be visualized on the basis of planetary movements. Observation, statistics and astronomy were fused together for the genesis of the inter-disciplinary art and science of astrology, though the masters of astrology were not bothered about the technical terms like inter-disciplinary research. Astrology is the original branch of utilitarian science which depended entirely on the variation of *Jyothis* or light emitted by various celestial bodies and therefore called *Jyothisham*.

ज्योतिः शास्त्रसमुद्रं पमथृ मतिमंथराद्रिणाऽथ मया | लोकस्यालोककरः शास्त्रशशांकः समुत्क्षिप्तः ॥¹

The ocean of the science of celestials has been churned with the intellect and from there has emerged the moon of Science of Astrology which is the source of enlightenment for the whole world. Today, the study of the sky is the most enigmatic part of everyday experience and is beyond easy comprehension, amalgamating several exploratory divisions which are merged with Astrology and other Sciences. History of civilization designates both Astrology and Astronomy within single framework of established genre of social sciences. The Mesopotamian Civilization recognized the stars including Sun and the Moon during 3000 BCE as sanctified

¹ P.S.P.Nampoothiri (2002) *Brihath Samhita (Mal)* Devi Book Stall, Trichur, Chap-106 Ver-1, pp-517

defenders of the universe. From 6th Century BC onwards, the Greeks contributed to significant advancements in Astrology with their far-reaching insights and brilliance. India has had its own well-conceived branch of Astrology since 1000 BC, during which great Astrologers consummated the Vedic Systems supported by moral excellence and eternal divinity perceiving the *Cause and Effect* which came to be known as *Karmic Theory*. In contrast to the Western Astrology, the determination of unblemished guidelines linking *Atma and Paramatma* leading towards eternal bliss enriched the state of the art of Astrology practice in India. The knowledgeable and meticulous Astrologers over time charted the movement of moon and stars and foreseen about eclipses, upheavals, famine and fortune by developing calendars or ephemeris for marking and measuring the passage of time and studying the pattern of occurrences of vagaries in natural phenomena repeating in sync with certain patterns of repeated space-time epochs. The sole purpose of this research is to emphasize the role of the Moon in the past and present, emphasizing the fundamental principles envisaged by the ancient stalwarts that have contributed to the development of Modern Astrology. Many graphic and ominous narrations in Astrological texts about the possible fluctuations in natural phenomena were and are bypassed or ignored by the modern world and such arrogant treatment to such warnings have resulted in our humanity facing many tragic calamities with traumatic consequences. The observed experience and evaluations of astrology has envisaged in the treatises of masters on the subject over thousands of years appear to hold good even in the modern times when man has stepped on the surface of the moon and is trying to convert the lunar surface as a substitute or supplement for earth as second abode. Today, the developing nations like India and the more developed West conduct very substantial research work as part of quest for knowledge especially in the field of astronomy and other space sciences. The science of astronomy which is closely bound to astrology has seen progress by leaps and bounds. It cannot be denied that the ideas and values propounded by ancient masters and texts could hold the fort on their own even in the present world.

Inter-disciplinary approach of Vedic knowledge covered in *Sidhantas, Hora, Ganitha and Samhitas* needs to be explored and reviewed for making progress in this field, using the very modern gadgetry and technology. While astronomical findings are based on spatial calculations, the astrological findings are based on statistical probability. The Samhita

branch suggests auspicious time for *Shodashakarmas* of mankind and Vedic rituals like *Dharmasooya*, *Agnichayana*, *Atirathra* and *Agnishtoma* based on lunar phases and stars aiming at universal prosperity and peace. The rate of influence and experiential energies coming out of moon cannot be measured accurately due to methodological stringencies and inadequate measuring aids. The cosmic force of Moon controls human mind and intellect in minute form of rays which can either trigger positive and negative actions upon him. Mutual transfer of knowledge of Astrology and Astronomy without differentiating or discounting the traditional wisdom either in the name of evidence of science or non-science will be highly beneficial to the new generation. This thesis endorses that all the movements need a force including the planetary system and remain stable forever, keeping their influence as its natural charity. If the inputs of ancient civilization and Astro-Science are synchronized for modernity to enrich the acumen of the new world, that should be a valued asset for the present society and upcoming intellectual achievements.

The variations of the gravitational pull between earth and its occupants on one side and the moon on the other side were considered as causative of regularities and irregularities of activities of the human mind that affects character and intellect and this phenomenon has been the subject matter of wide spectrum scientific research today. Human mind is the only organ that can differentiate and even foresee the good and bad, the positive and negative aspects with high velocity, in every act of life. This underlying principle of Astrology especially in consonance with the theory of Karma which is so integral of Indian ethos, denotes that every act done with good spirit is giving positive results and vice-versa. Astrology is the only social science to suggest the benefits of embarking on enterprises at the most auspicious time and also to suggest the remedial measures to safeguard the mankind from the planetary afflictions arising out of activities performed during inauspicious time. Both *Selenolatry* and *Heliolatry* support the Astrological norms of Karma that can be conquered with Karma only. As *Pratyaksha Sastra*, Astrology has taken roots over millennia, based on realization, backed by experience and reinforced by deep belief, closely taken cognizance by elegant society and benchmarked upon *Triprashnadhikara* covering time, place and causation. Fundamental Astrology is the forefather of Astronomy which developed with aesthetic support of around four lakh scientific versification as textual reference enriched with *slokas* or *sookthas* or

sootras of Indian ancestry. Inter-disciplinary approach towards prehistoric civilizations, Astrology and traditional knowledge of the Vedas - the Magnum Opuses of our culture shall definitely contribute very substantially for the wellbeing of the modern world. The alienation of Astronomy as superfluous or Astrology as just a social product just for lack of exact scientific evidence is not tangible because a lot of truth, belief and utility is present in the traditional knowledge. From the viewpoint of metaphysics, waxing and waning state of Moon stand as true symbols of ups and down of human life. The significance of moon contribute honorable role to make Astrology as principled science underscoring its altruistic human service with the symbolized slogan - the mind is everything and as we think, so we become. *Jyotir-Vigyan* opens up the holy path of *Satkarma* shielded with *Atma-Gyana* and *Adhyatmika-Gyana* leading towards eternal bliss that cannot be tested through an experiment. The Moon had been treated as a holy entity and adorned as a deity for human worship right from the Vedic period and that worship continues even today. This thesis aims at integrated scientific explanations on New and Full Moon and their influence of geo-physical phenomena and also analyzes how significant a role the moon plays in keeping the life on earth. But the modern rationalists views the subject of astrology as mere light hearted self-indulgence. Contemporary stream of Modern Astrology has diverged into several branches covering Casting Horoscope, Medical Astrology, Gemology, Financial Astrology, Judicial Astrology, Stock Market Astrology, and so many other specified fields. The modern life is rife with multiple issues and challenges, and is heavily under pressure. No one discipline of art or science or technology can enable us to find easy way out of such issues and hence the approach to any issue can be only multi-disciplinary and sooner or later we are forced to accept this fact even if we try to show allegiance to some particular discipline. As generalized backdrop, contributions of Ancient Civilizations, doctrines of traditional Astrology and Astronomy have to be utilized with inter-disciplinary manner so as to create an attractively harmonious knowledge-sharing research for the modern generation in a win-win-state. This open-ended thesis further passing on to perspicacious Research Posterities and Academicians for vivification of the Traditional Stream of Astrology to keep the integrity of our civilized heritage.

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ABBREVIATIONS

1.	BJK	-	Brihajjataka Paddathi of PSP Nampoothiri.
2.	PM	-	Prashnamargam of Punnasseri Nilkat Sharma.
3.	SAR	-	Saravali of Puliyoora Purushotaman Nampoothiri.
4.	PD	-	Phaladeepika of T.P.Nnu Aashaan.
5.	HOR	-	Hora Sastram of Kaikulangara Rama Warriar.
6.	JAD	-	Jadakadeshnam of Kanippayyur Shankar Nampoothippad.
7.	KRISH	-	Krishneeyam of Puliyaath Krishna Kutty Gupthan.
8.	MEDA	-	Medical Astrology of Dr. S. Krishna Kumar.
9.	Mon	-	Moon
10.	Mar	-	Mars
11.	Mer	-	Mercury
12.	Jup	-	Jupiter
13.	Guru	-	Jupiter.
14.	Ven	-	Venus
15.	Sat	-	Saturn
16.	DOB	-	Date of Birth
17.	HORO	-	Horoscope

LIST OF SYMBOLS

01.	☉	-	Sun Symbol
02.	☾	-	Poornima (Full Moon)
03.	●	-	Amavasya (New Moon)
04.	∞	-	Infinity symbol (lemniscate)

CHAPTER-I

PREFACE TO RESEARCH WORK

1.1. INTRODUCTION

The primitive astrologers were the first wise men of the archaic civilizations. Numerous human thoughts and convictions sprouted during early civilizations about shining celestial bodies. They stay alive as legends for the clairvoyants who observed the natural sensations. In Astrology, shining moon is the ruling planet of human mind that reflects the fundamental truths about the universe. Astrological connectivity of the sun and moon becomes the source of ultimate intelligence linked with spiritualism with a strong base of integrity, credibility, familiarity and individual experience. This became the subject matter of enquiry to know more about the nature. The early picture writing of Egyptian civilization called Hieroglyphics were the primeval holy pictures that conspicuously articulating about heavenly bodies. History of civilization began from Elam, a region lying east of *Tigris and Euphrates* Valley on the board of *Persian Gulf*; blessed with alluvial soil, called Fertile Crescent² having the shape of new Moon. This endeavor focuses on phenomena of waxing and waning of moon, which has contiguous resemblance with rise and fall in human life. Never ending support of *luni-solar* objects took the form of belief and credible judgment about their natural phenomenon. Man used his brilliance to know the secrecies of the nature and regularity of shining bodies such as celestial bodies became the matter of hypothesis leading to formulation of *Jyotisha*. The materialistic discoveries with physical entity available are considerably less in the developing world. This Thesis seeks to find appropriate answer to the hunch of perplexed interrogation and its open-ended answer. It seeks to find open ended answer about the experiential aspect of time, space and causation covered in Astro-science, which is adherently linked with civilized society. Majority of investigators seek the Vedic civilization as treasury of human perception blessed with moral texts. *Vedanga-Jyotisha* ever stands for the salvation of human grief and suggests optional remedies covered in Karmic Theory whereas western system does not provide the same. The proposed Inter-disciplinary thesis generalizes traditional knowledge recorded in

² Pamela Marquez, World Civilizations-The Global Experience Edition-5, 2007 Pearson Education, Inc.
ISBN: 0-321-41756-9 Page-15

ancient texts of Vedic Astrology is still valid; which synthesizes with the innovative thought process of civilized.

1.2. SCOPE OF THE RESEARCH

The rhythm of lunar movements forewarns the man about the forthcoming incidents based on his observations and inclinations. The significant effects of *Chandra Darshana* on week days become the part of conservative belief and continue as tradition in civil society. The nomenclature of Horoscope is not available in the ancient Vedic texts whereas the later civilizations indicate the creation of *Nakshatra-Jataka* as a gesture of curiosity to know the future observing past and the present experience. According to Astrological ideologies, man is the one and only social animal of this cosmos, who is bothered about the longevity and future that sought external support to foresee. No other creatures are bothered about their longevity and never think about awkward circumstances or suicidal tendencies. The modern research emphasizes on the prodigies with critical outlook to generalize the facts about the attitudinal changes of the human mind and over enthusiasm upon life. Western Culture and Civilizations invariably contributed much to discuss about other subsidiaries of Astrology covering *Vedic, Natal, Predictive, Mundane (Universal), Momentary, Question, Medical, Finance, Stock Market, Political, Mathematical, Result, Tajik (Yearly), Electional, Maidneya (Rashtra), Geophysical* and *Ayurvedic Astrology* all connected with human mankind wherein strength of moon is very relevant. Repositioning Astrology became fascinating technique for altering components of one's future by amending living conditions, challenging the so-called destiny. *Geophysical Astrology* is used to examine climate, weather, and other natural phenomena, especially disasters such as floods, earthquakes and volcanic eruptions. The relational curiosity of man to know the forthcoming happiness and grief remains same without any distinction either ancient or modern. *Maidneya* Astrology is used to substantiate the rise and decline of a nation and *Samhita Astrology* deals with earthquake and natural disasters where in Moon sustain in dominant role. Majority acknowledge the gravitational forces exerted on our planet by the sun and moon and construe terrestrial power that can be charted through astrology. The mass fundamentalists maintain the symbolism of moon in astrology that can provide a deeper understanding about themselves in terms of faith. The ancient civilizations exist as chronicle of the past in which its significant contributions to moon related astrology still survive. The Astrology related to Moon is still working. If it is not working, it would long ago

have taken its place alongside many ancient concepts just to find their place in the footnotes of the history.

1.3. COVERAGE OF THE STUDY

Major civilizations have originated and departed during which human race drastically progressed over millennia wherein the dominance and inspiration behind astrology remains constant throughout the history. The principles of *Siddhantas and Samhitas* are the literal contributions of Classic Civilizations. Similar records of narrations are not available in the world except India. The sole purpose of this research is to emphasize the role of Moon in ancient period, highlighting the knowledgeable aspects identified by the ancient stalwarts and their contributions to the modern Astrology. It corroborates the extension and generalizability of traditional knowledge of Astrology that espoused the mankind to conserve as part of great civilizations in this world. Several Astrological forecast about the natural catastrophes were sidestepped by the modern world, which resulted in a loss that could not be compensated. In the case of human life also the same reprehensive approach towards astrology goes on. Scientific studies conducted in this field gets mixed reports in which certain hypotheses are becoming partially generalizable without literal support and convicting the truthfulness due to inappropriate research methodologies. Modern research continues exploration for evidence of the natural secretaries of planetary influence. The developing nations like India and the west conducts a series of investigations as part of unequivocal enthusiasm about the Moon. The basic reliability of the cosmic nature is that it will not change as the time factor stands infinite. Therefore, inquiry about the planetary influence in terms of presence or absence with evidence is lengthy process to conclude. To move ahead with further research, the exquisite informations notified in *Vedas, Siddhantas and Samhitas* of Astrology endowed by *Seers-Parashara, Varahamihira, Aryabhata and Bhaskara*, attract integrated exploration. On this pretext, conversion of the textual knowledge and human findings at a mutual consensus will extract positive result for the society. The historical overview of the domain of astrological dignitaries and the present astronomical developments throw light on plethora of success achieved by mutual transaction of valid knowledge which empowers the human mind to integrate further research in this field.

1.4. REASON FOR SELECTING THE TOPIC

Lunar Astrology existed as a limb of Vedas and continue to remain as a great source of inspiration for human civilization and prevail as a depository that defends our ancient wisdom. The researchers on moon and its activity derive and preserve enormous stockpile of knowledge base. Vedas and their various limbs are being used to imbibe the knowledge to find basic answers to innumerable questions about the universe. The commons, rationalists and even scholars view with ridicule and persistently criticize the treatises and findings and the very credibility of Astrology and their main point of censure is that such findings have no solid testimony which substantiate with authentic corroboration. This attitude has created a lot of skepticism and perplexity even in the minds of unbiased people. It has to be pointed out that such careless rejection is fraught with a lot of perils. Ultimately any theory of hypothesis that should prevail over the society should have the protection and preservation of humanity as its policy, and since observation and analysis of the movements of the moon and the corresponding happenings occurring in the lives of people on earth has succeeded in reasonably accurate prognosis in astrology about things to come, it can be said with certainty the lunar study in the astrological way can help in timely forecast of many favourable and unfavourable occurrences in the future. And more important is the fact that many catastrophes and calamities on a future date can be forecasted with reasonable certainty and such prognosis can be of great help to humanity as a whole to take preventive steps and either avoid to counter such happenings. While accepting with due respect the significance and validity of other branches of science, this project is a sincere attempt to collect and collate many significant historical evidences presented in ancient classical works and synchronize and correlate such data effectively to the theory and methodology of astrology.

1. It is attempted to evaluate the observations and inferences regarding the influence of moon chronicled and believed by people of the early civilizations in the realms of comprehensive development of physical, intellectual, spiritual, moral and psychological potential of the man and to present the positive benefits propounded therein so that such ideas would be of great benefit of the contemporary audience.

2. To substantiate the precept that the subject of Astrology is actually a science which derives its validity from the correlation between observations of planetary motion centuries of time and the effects such movement and placement of planets had on the affairs of the world. This would mean that astrology is developed on the basis of recording and evaluation of experiences over centuries and therefore there is no occult or magic element in astrology that would tarnish the validity of the subject as a science.
3. To highlight and encourage the academic popularity of Astrology, and to underline the sacrosanct nature of Indian Astrology and also the spirit behind the Indian traditions of treating the planets and celestial bodies as divine beings and worshipping them with great respect.
4. The present day follower of “exact” science has a tendency to view astrology as a set of hypotheses and precepts based on guesswork and blind faith. However many findings and theories propounded in astrology have very solid basis developed through centuries of observation and experiences, and such precepts can be of great use to the followers of other sciences. The methodology and theories of science are of great use for the students of astrology too. Therefore, instead of viewing each other with suspicion and skepticism if the followers of science and astrology would try to complement each other, it would be a win-win situation for all concerned.
5. To bring home effectively the fact that Astrology and Astrology have too many things in common, and that the developments in methodology, research and precise analysis in either field can be applied to the other field with immense benefit for the two disciplines and for the benefit of the mankind as a whole too.
6. To create open awareness and to reduce the contradictions especially stressing the fact that astrology is reasonably scientific in nature as it is based on observations and experiences recorded over many centuries and its credentials as a scientific discipline need not be discounted just because the findings of astrology cannot be proved in a laboratory.

1.5. LIMITATION OF THE RESEARCH

From time immemorial Astrology has been extensively applied for furtherance numerous social and religious benefits in almost all organized societies. As the civilizations

developed in different parts of the world and flourished over centuries astrology too took shape in varying manners but in spite of ethnological differences, the pattern of synchronizing planetary movements with happenings in the society where the pattern of planetary movement and the effects of such movements on human life had many things in common. So, in short, every society could find some foretelling patterns through astrological observations devised by them. However no clear-cut and verifiable correlation of either the movement of the moon or for that matter any other celestial body with the exact corresponding incident or episode in human affair could ever be precisely established. There is always an element of probability, an uncertainty. The evaluation of credibility versus lack of credibility in matters of astrological foretelling is always fraught with uncertainty. Astrology and its prognosis is enmeshed in complicated patterns with religion, belief, faith, facts, astronomical and scientific theories and various other disciplines, and since these disciplines are hardly compatible with one another, it would be impossible to present the theories from the viewpoints of such disparate disciplines and arrive at a conclusion acceptable from all angle. Considering such conflicting background in theory and research methodologies, we are faced with almost insurmountable roadblocks and so it is too simplistic to expect that anyone could put to verification the validity of any astrological finding applying the methodologies of modern sciences and succeed in that. Application of scientific methods on Astrology became unrealistic for the very reason that it transcends the area of study covered by modern science alone. By the very nature of the subject mapping, the astral movements with great accuracy over very long periods spanning thousands of years , and evaluating the influence from various angles like belief, spirituality, general forecast and with reference to particular cases, accurate testing, applying the methodology of modern science and drawing conclusions amenable to modern technological standards become not only a lengthy but practically impossible to exercise. While asking precise scientific explanation for everything, we have to be realistic about human limitations too. The subject of astrology is based on evaluation of planetary movements and observation of the effect of such movements in human affairs, as recoded as experiences by various authors and authorities who lived in different eons of time spanning millennium. Therefore to ask for a generalization based on scientific experimental results is not to be expected. Often, we may have to accept the findings in fundamental texts as authoritative, even if scientific validation may not be easy. New generation could not crate or compile such types of texts with ample

coherence or fitness whereas extended the traditional knowledge with own translation and portrayal.

1.6. EXTERNAL VALIDITY

Indian subcontinent is the cradle of dignified civilizations and religions comprising of Hinduism, Buddhism, Jainism and Sikhism and true to the ethos of the sacred land which has absorbed the true values of human love, kindness, compassion, non-violence and tolerance. Indian Astrology whose origin can be traced to the same backdrop enables us to bring in the time factor which at every point is reckoned with reference to the positioning of planets while forecasting slices of time which can bring in positive effects and spotting time slots where the forebodings are not entirely positive. It also indicates ways and means to increase the positive effects during periods which are considered to be favorable and to reduce to the barest minimum the evil effects over periods foreseeable may not be good having more positivity and reducing the ill effects at substratum. Against the deeds initiated during inauspicious time, Vedic Astrology suggests to seek benediction from the respected *Daivajna* or the very *Learned Brahmin* who declares the time as beneficial.

व्यासो मनोभिरतिमाहगुणं प्रधानं वायूदयं तु कपिलश्शकुनानिजीवगार्ग्यः प्रभातमृषिरत्रिरुपश्रुतिं च विष्णु समस्तशुभकर्मसु विप्रवाक्यं³। [विशिष्टविप्रभाषितं एवं विष्णुः मस्तशुभकर्मसु विप्रवाक्यं इति मधवीयेऽपि].

The proposed thesis underscore benevolent mental attitude of the intelligent Brahmin as reflected by the moon in order to render philanthropic service for the commons, the mind-set is everything.

कर्म तादृशमप्यस्तिबुद्धिः कर्मानुसारिणी⁴ मनप्रसादं प्रकरोतिचंद्रः । बलेन सर्व्वं शशिनस्तु वाच्च्यम् ।

The full moon represents the quality of perfection and trustworthy of celebrations in life. The waxing moon period bestows cheerfulness, concepts and profound sagacity which intensify the capacity to undertake appropriate karma. Depend upon the strength of moon, the intuition and emotional empathy become oversensitive or passionate. A well-positioned Moon imparts the potency of mind to the person for making it stable with firm thoughts and positive

³ P.S.P.Nampoothiri (2005); *Madhaveeyam*; ST Reddiar Sons, Quilon; Cha-4; Ver-31; pp-73,

⁴ Chanakyanithi April-10th 2015 sanskritdocuments.org. Chapter-17

and ingenious vision towards the world rendering ability to confront the obstacles of life and believe to win over them so that the person can go ahead with determination and peace of mind which reflects in making lives harmonious. This work explored the external plausibility about the aspects of the well posited moon and its cosmic correlation between social lives. Many ideas validated by science late have been forecasted or foreseen with precision by our *Acharyas* who did not have the modern tools of research and experimentation at their disposal. *Varahamihiracharya* had propounded that the moon is round (*gola*) in shape by 6th Century AD. The personal experience (*Anubhava*) and intense contemplation and meditation can produce revelations which are generated by intuition flowing out of consciousness which in turn into blessing of the divine. And to our pleasant surprise such intuitions get validated by research and experimentation later.

This work evaluates contribution of Astrology to the modern world wherein contemporary studies are going on in several universities like Cambridge and Indiana. Motivated by Astrology, Birla Institute of Technology observed and find out the clear evidence of planetary configurations creating orbital perturbations on the earth resulted in earthquake due to invisible resultant gravity vectors⁵. Their analytical studies on earthquake, eclipse, and rainfall using modern technologies, methodologies and applications are precisely matching with the Lunar Astrology. Infertility and Stress Control treatments are the new trend of Medical Astrology. Other than Horoscope Analysis and Match-Making, working research about *Muhurthas* is scanty in foreign countries due to deductive reasoning problems. Considering the conservative and stagnant attitude of the society towards Astro-science, this work endeavors to give a posser before younger generations reminding them that it is their responsibility to maintain and further develop and propagate the subject as a goodwill mission. Further, researchers of the Indian Cultural Heritage need to commence integrated multidisciplinary research in Indian Universities with suitable curriculum guide lines. Astrology emphasis the Karma Theory which is basically founder on Cause and its effect.

⁵ The New Indian Express News Published on 16th Feb-2016 Updated at 08:41AM

कारणाभावात् कार्याभावः न तु कार्याभावात् कारणाभावः⁶ (प्रत्ययत्रयसंगतिः एवं अपरोक्षानुभवं)

There can be no effect without a cause whereas the absence of effect does not mean that the absence of cause. This work substantiates that the ratio of cause (the force) and the effect (motion) of lunar bodies stands constant all the time.

1.7. OBJECTIVES OF THE RESEARCH:

History and development of Astrology connected with Moon is not fully recognized as academic discipline in a broader sense, in contradistinction to other disciplines like astronomy or geoscience, natural or physical sciences. It is about the last 100 years, an imaginary black line indicating a sort of aversion seems to separate the study of astrology by historians and scholars specializing in other areas of study and scholars appear to feel a very vast divide between astronomy and astrology while the fact remains that the two subjects are very much interconnected.

Earlier Astrology had a respectable status among intellectuals and astrological practices had undergone a remarkable revival at the end of 19th Century as mentioned by August- Bouche-Leclercq in his reference book 'L' Astrologie Grecque. He believed that the study of history of Astrology and its practice was praise-worthy because the great minds of the past had believed in it, and acted on the intellectual edifice built upon such belief in astrological factors. The works and treatises of the bonafide Historians including FRANZ BOLL (1867-1924), GIOVANNI SCHIAPARELLI (1835-1910), WILHELM GUNDEL (1880-1945), OTTO NEUGEBAUER (1899-1990), FRANCESCA ROCHBERG-HALTON, E.F. WEIDNER (1891-1976), Bartel L. VAN DER WAERDEN (1903-1996), LYNN THORNDIKE (1882-1965) have made in-depth analysis and applied such knowledge of ingredients of astrology while reporting and evaluating the existence and progress of ancient civilizations, and they have never failed to give due credit to the role astrology in the study of civilized social existence.

⁶ Shankara Mishra; Edited by Pandit Jibanada Sagara (1886); *Vaiseshikadarashana (Commendary)*; Sarawathi Press, Kolkata Chap-11; Ver-1.2 pp.221-22

The reputation of astrology in the 20th Century Astrology was enhanced by the Great US Astrologer Robert Zoller, who started studying the medieval Astrology in the original Latin in the 1970's. The most important field of achievement for astrology in the 20th Century was the recognition the acceptance it gained as a tool which could help to assess the human potential and self-actualization in its newly developed branch named Psychological Astrology. However it has to be pointed out that the predictive techniques of Hellenistic astrology and methods of suggesting various remedies as applied medieval astrology are still not widely put to use or experimented with. The people of the 20th century who laid great stress on physical and immediate validation in a rational manner, bitterly criticized the negative attitude of incompetent Astrologers and misuse of the divine science. They were skeptical of the subject because in this field where clever people could interpret anything in any way using the principles laid out in ancient texts as a faced and could easily exploit and manipulate the gullibility and emotional uncertainty arising in the minds of the clients. Many such clients get misdirected and they are never bothered about reasonable proof before they follow such *charlatans*.

The idea of Post-modern astrology is not simply going back to Willing Lilly, or to Bonatti, or to Vettius Valens, Aryabhata, Bhaskara, Vaharamihara and others. The proposed objective is to evaluate appropriateness of Astrology in line with the requirements more in line with social and scientific development in the modern age. Presently the people are not averted to the idea of recognizing astrology as a well-established field of study and endeavour extensive public utility. It need not be considered as a *rigmarole* adopted by a set of fortune tellers who simply encourage the people to approach things attributing the vagaries of fortune merely to the rotation of fate. Astrology, in fact, is an art and science devised to foresee and envisage propitious or inauspicious happenings in the lives of people and places by drawing heavily on the data of planetary movements and variations in the lifestyles and fortunes that were in close correspondence with such variations. The texts recorded such data and a thorough analysis of those data could be used to calculate with reasonable precision as to what we can expect to encounter in future when similar planetary confluences repeated. In fact it is a study in statistics and probability with a lot of vision. The study of ancient texts and analysis of planetary movements bestow peculiar experience in enlightenment, consciousness and self-realization in human life. And the results of such analysis and estimation can bring in a lot of

benefits for the society as a whole. The current trend in the study of researchers and scholars is to collect, collate, document and process more and more information about the Moon, Mars and other Asteroids, putting to use the most sophisticated equipments and research tools and simultaneously using the huge element of data and knowledge already surpassed by the earlier civilizations that shaped our history. The contributory part of *Vedas*, *Upanishads* and enlightened postulations of Indian rishis and scholars of the past stand valid and exists as referral texts even in this modern period.

1.8. METHODOLOGIES:

The methodology followed in this inter-disciplinary research is analytical and comprehensive. To uplift Astrology from the vicious frame of skepticism, *moderatum* generalization has been adopted to counter disparagement by others based on societal and ideological differences. Substantial benefit had been derived from traditional knowledge base of *Vedas*, *Upanishads*, *Samhitas*, and Published Research Papers of the predecessors in the field of Astrology. The periodic and productive discussions with eminent Astrologers of Kerala was of immense utility. Their great vision is applied for our benefit and their interpretations and advises are compiled and incorporated in this thesis and such viewpoints and their evaluation and elucidation formed a very major part of this research. The consecrated sacrificial landscapes in Kerala where most sanctified Vedic rites like *Athiratra*, *Somayaga*, *Dharmasooya yagyas* conducted were visited with great reverence of a pilgrim coupled with the intense thirst for knowledge which is the characteristic of a research. Such visits, studies and interaction with experts in the fields helped immensely in collection of theoretical, procedural, chronological and spiritual facts. The collection of such knowledge enriched credibility attributes of many conclusions that could be articulated and in this process the cultural heritage and ethos of our land were faithfully kept in mind with great *alacrity*. The personal visits to such sacred sites paved the way for elucidation and validation of this project in its attempt to substantiate the values of Indian Astrological Civilization and its very intimate connection with Moon and planetary bodies. The connection between the volition of the devout mind, the divine forces and the positioning of the planets which worked in unison for the benefit of humanity and which could be put for greater benefit of all by proper application of astrological precepts was perceived as empirical.

The basic foundation for any field of study is built on the principles of truth, belief and knowledge and our ancient fundamental texts are developed invariably building up on this edifice. Even though with mild variation, the modern approaches too stress on truth and knowledge and perhaps belief to a lesser degree. In this dissertation ancient precepts which are expounded with appropriate textual quotes are simultaneously linked-up with content validity to the greatest extent as could be ascertained from modern ideas and hypotheses too. This interdisciplinary inquiry seeks to verify the context sensitivity and verisimilitude of the study, teaching and conclusions arrived at by ancient civilizations and their contributions and to build a very strong flyover that would help to reach out to the storehouse of modern knowledge, technology and ethos and this attempt is aimed at validating the precept that the modern findings and treasury of knowledge is just an extension, perhaps a very refined one, of the traditional wisdom and knowledge which was always available in plenty throughout our existence as civilized human beings. It is never out of place to state that the ancient wisdom and modern developments have too much in common having *consanguinity*.

The present work seek to substantiate that Lunar Astrology which held an important position as a subject of study in ancient civilizations has further expanded itself as a comprehensive base for the development of Modern Astrology as a whole and the logic and analysis developed through ancient lunar astrology has a very substantial influence directly or indirectly in all disciplines and schools of modern Astrology with its multifarious branches. The *Sidhantas* connected with Vedic Astrology has made enormous contributions to modern Astronomy the theoretic part of Astronomy and predictive part of Astrology can flourish better if they complement each other in a win-win state. The vision and mission of this project is to highlight the nature and symbolism of Moon and to reiterate the fact that the changes in the phases and positioning of Moon has very significant impact on the changes, progress or catastrophes that happen in the lives of mankind and nations.

CHAPTER-II

A SCIENTIFIC OUTLOOK ON ASTROLOGY

2.1. ANTIQUITY OF NATURAL ASTROLOGY

Until 350 years ago, scientists and philosophers thought that the Sun, Moon and planets are responsible for regulating the weather on Earth. Ptolemy set about astrology as a systematic portrayal of nature that requires prerequisite knowledge of astronomy, mathematics, and natural philosophy. Astronomy, which they expounded on great length of the *Almagest*, and defined as that whereby we apprehend the aspects towards the Sun, Moon and Stars with mutual attraction with the Earth. In many respects the domain of natural astrology has empathies with the field of geography and that takes to include geological and climatic processes as well as human social processes. The medical astrology which is concerned with the astrological signatures of illness using healing herbs. In the context of religious views of the world it draw a sharp distinction between the physical body, mind, will, and soul. Thus medical astrology might then be classified as a branch of natural astrology as well.

Natural Astrology has originated, or at least developed in its own characteristic way, in India, China and Mesoamerica. According to Greek scholars, Hindu Astrology clearly owes some of its qualities of Western astrology, consequent to Alexander's annexation to Indian regions.

As mentioned in Vedas, the indigenous astrological tradition is based on the moon cycle. The astrological system of China is almost different that tracks planetary cycles and applies the same on several scales. While there are some similarities between Chinese astrology and astrological tradition that developed in ancient Mesoamerica, the later fundamentally differ from the former. In ancient Mesopotamia, astrology was a system of sky-divination used only for practical purposes; the subject lacked an orbital theory and that does not require complex mathematics. From this tradition, we have inherited the 360 degree circle, tricenery rotation through the twelve sign zodiac and the notion of conjunctions and oppositions of planets. That includes New Moon, Full Moon and eclipses as coinciding with meteorological events and adversities occurring in human affairs.

In early Greece, a separate type of astrological tradition developed, as illustrated in *Works and Days* of Hesiod, an almanac model text written in the 7th century BCE that considers the cycle of the year and month in the context of agricultural life. A larger portion of this work describes cycle of the year and how a resourceful and honest person might live in attunement to natural rhythms. The astronomical references from the text advise the user as to when specific agricultural activities should be commenced. They delineate the cycle of the year, which is based on the movement of the Sun and its relationships to the prominent constellations. Hesiod addressed the synodic cycle of the Moon, about 29.5 days, which was counted by the appearance of the crescent after new moon and divided into waxing and waning halves, along with a division of circle into thirds. Hesiod tradition described various points in the Moon's cycle that are favorable or unfavorable for one activity or another. The reformation of astrology begun in the 16th century, which created an impressive list of European and English intellectuals of Astrology, including Brahe, Bacon, and Kepler, who either practiced astrology or supported with valid principles. No co-ordinated reform movement was ever launched though at least one group was formed into the 17th century in London, some years before the formation of the Royal Society.

2.2. GROWTH OF ASTROLOGY.

Many of ancient civilizations and cultures highlights the importance of astronomical events and complex systems of astrology contain similarity with Indians, Chinese and Mayans. According to Indo-European historical references, astrology has been dated back to the third millennium BC. Consequent to creation of calendar and Almanacs and event reckoning systems used to predict seasonal shifts, it was used to interpret celestial cycles as signs of divine communications. Near about 2,100 years ago astrology spread to the eastern Mediterranean and further became popular in Egypt. From there, the system was modified into what is regarded as the Greek style of astrology which lead to current modern style of astrology. During Dark and middle ages, astrology was taken up enthusiastically by Islamic scholars, who kept alive much of the art and knowledge of ancient Greece. They absorbed planetary symbols externally for symbolic purposes whereas they averted them from the religious belief. It was subsequently adopted by Renaissance figures including *Copernicus*, *Newton* and *Galileo*, whose study of it facilitated to develop the modern science of astronomy. It was only at the end of the 17th century when new astronomical concepts such as *heliocentrism* came into force

damaged the credibility of astrology. The external scientific developments support the intelligent quotient of the Astrology survived with more humanistic manner as internal affair. Analyzing the incidents of life, human experience of the native, verifying their inter relationships, scientific correlation with the textual reference, justifying the planetary indications, convincing the credibility and providing optional remedies are the primary functions of Astrology wherein probability and rational perception (*sambhavana* and *samabhavaana yukthi*) is congregated.

2.3. MOON IN JYOTISHA:

The significance of moon has been narrated in different fundamental Astrology texts whereas the most elaborated description is available in *Utharakalaamrita of Kalidasa* as follows:-

बुद्धिः पुष्पगंधदुर्गगमनव्याधिद्विजालस्यकश्लेष्मावस्मृतिगुल्मभावहृदयस्त्रीसौम्यपापाम्लकाः
निद्रासौख्यजलस्वरूपरजतस्थूलेषु शीतज्वराः यात्राकूपतटाकमातृसमदृग्मध्याह्नमुक्ताक्षयाः
धावल्थम् कटिसूत्रकांस्यलवणह्रस्वामनशक्तयो वापीवज्रशरमुहूर्तमुखकांतिश्चेतवर्णोदराः
गौरीभक्तिमधुप्रसादपरिहासाः पुष्टिगोधूमकाः मोदाः कांतिमुखे मनोजवदधी प्रीतितपस्वी यशः
लावण्यम् निशिवीर्यः पश्चिममुखे विक्षारकार्याप्तयः प्रत्यकदिक्प्रियमध्यलोकनवरत्नानीह मध्यंवयः
जीवो भोजनदूरदेशगमने लग्नचंदोर्व्याधयः छत्राद्यंजितराज्यचिह्नसुफले सद्रक्तधातुस्तथा
मीनाद्याजलजाः सरीसृपदुकूले सद्विकासस्फुरत्शुद्धस्थत्स्फटिकास्ततो मृदुलकं वस्त्रं त्वमीस्युर्विधोः।⁷

The following denotation belong to the Moon : (1) intelligence (2) flower (3) good perfume (4) going to a fortress (5) disease (6) Brahmin (7) idleness (8) phlegmatic (9) epilepsy (10) enlargement of the spleen (11) disposition of mind (12) heart (13) woman (14) good or bad (15) sourness (16) sleep (17) happiness (18) anything watery (19) silver (20) thick sugarcane (21) typhoid (22) travel (23) well (24) tank (25) mother (26) impartiality (27) mid-day (28) pearls (29) consumption (30) whiteness (31) waistband (32) bell metal (33) salt (34) short in

⁷ Prof. N.Emuthuswami, Commentator of KalidasaVirachita *Utharakalamrutha-Part-II* , Canda-5 Verses 25^{1/2} to 29, pp-195.

stature (35) mind (36) ability (37) pond (38) diamond (39) *Sarad Ritu* (40) an interval of 48 minutes (41) facial luster (42) white colour (43) belly (44) reverence to Goddess *Gowri* (45) honey (46) favor (47) joking (48) nourishment (49) wheat (50) pleasure (51) splendor (52) face (53) quick in thought (54) love of curd (55) mendicant (56) fame (57) beauty (58) strength at night (59) Westward-faced (60) learned (61) saline (62) getting a job (63) love towards west (64) the middle world (65) nine gems (66) middle age (67) life (68) eating (69) going to distant counties (70) disease of the shoulders (72) umbrella or other royal insignia (73) good fruits (74) good blood and vital energy (75) fish and other water born creatures (76) serpent (77) Silk Garment (78) good budding (79) Shining Bell Metal (80) clean crystal and (81) delicate cloth (82) Menstrual Problems (83) Dry Breast (84) Mother's Milk (85) Paddy (86) Deceitful (87) Temporal Love (88) Disciplinary Actions from Higher Authorities (89) Loss on Expenditure. The significant planet of Tamil Language is conferred to Moon whereas Sanskrit language is imparted with Sun, Jupiter and Venus respectively.

Kalayana Varma's Saravali designate the characteristics of moon as:

सौम्यःकांतविलोचनो मधुरवाग्वैरः कृशांगो युवा प्रांशुस्सूक्ष्मनिकुंजितासितकचः प्राज्ञो मृदुस्सात्विकः
चारुर्वातकफात्मकः प्रियस्सुखोरक्तैकसारोघृणी वृद्धस्त्रीषुरतश्चलोऽतिसुभगश्चित्रांबरश्चन्द्रमाः ।⁸

The Moon signifies beautiful eyes, fascinated speech, whitish colour, thin and tall body, soft, slim and youthfulness, blackish curled hair, noblest attributes, rheumatic and phlegmatic nature, fond of splendid life, dimple and generous, artistic and temporal nature with graceful characters. Under Astrological categorization, Moon is considered as a female planet, whereas it is treated as masculine deity in the epics. The inter-connectivity of mind, soul, intellect and its goal had been distinguished in *Kathopanishad* and *Gita* as:-

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते एतैर्विमोहयत्येष ज्ञानमवृत्य देहिनम् ।
इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः मनसस्तु परा बुद्धिर्योबुद्धेः परतस्तु सः ।⁹

⁸ Puliyur.P.S.P.Nampoothiri (2012) *Saravali-1* S.T.Reddiar, Quilon; Chap-4 Ver-22; pp-43

⁹ Bhagavad Gita Chap-III Ver-40, 42.

Gita says that the organs, mind, and the intelligence are said to be its abode. The mind diversely misleads the embodied being by concealing Knowledge with the support of these. It works through the senses, the mind and the reason; and with their help, annihilate wisdom and confounds the soul.

Poet Kalidasa too express similar opinion about the mind – मनोरथानामगतिं विद्यते । The hymns of Sage Valmiki denotes the same point – मनोहि हेतुः सर्वेषामिन्द्रियाणां प्रवर्तते । Mind is the ultimate controller of all senses distinguishing the cause of all good and bad.

As versified by the *Krishnacharya*, the significant nature of the Moon has been denoted with the characteristics of wavering mind, stout body, tender hearted, kindly, attractive eyes, rheumatic quality, whitish colour, scholar and noble blooded quality.

चंद्रश्चपलो दीर्घः प्रियावायुक्तो मृदुरघृणी स्वक्षः स्निग्धो वातकफात्मा गौरः प्राश्रो रुधिरसारश्च¹⁰

The moon signifies water in Astrology. The availability of water in the moon was already notified by our seers and several salutation hymns were narrated in ancient texts.

चंद्रमा वा अपामायतनम् आयतनवान् भवति । यः चन्द्रमस आयतनं वेद, आयतनवान् भवति । आपोवै चन्द्रमस आयतनम् वेद, आयतनवान् भवति । यः एवं वेद, योऽपामायतनम् वेद, आयतनवान् भवति ।¹¹

Moon is the source of water, He who knows the source of Moon, Becomes established in his Self, Water is the source of moon, He who knows this, Becomes established in his Self. He who knows the source of water, Becomes established in his Self. These verses would be the hunch of hypothesis for searching the water particle of the Moon with the help of highly developed technological support. It is self-explicit that the first level human thoughts were developed from the Upanishads.

¹⁰ Puliyaath Krishnba Kuttu Gupthan; (2012) Krishneeyam; Panchangam Book House, Kunnamkulam, Chapter-1, Ver-24, pp-20

¹¹ http://sanskritdocuments.org/doc_veda/mantrapushhpa.html

2.4. WORDS CONNECTED WITH MOON

English Comprehensive contains a series of words connected with Moon which is either connected with the traditional literature or a social customs or composed mutually. Majority words are linked with the human civilization and astrology having variegated meaning in assorted usage is common, as indicated below:-

Moon-beam, Moon-bow, Moon-Calf, Moon-dust, Mooned, Moon-Eye, Moon-faced, Moon-Fish, Moon-Flower, Mooneer, Moodily, Mooning, Moonish, Moon-less, Moon-let, Moon-Light, Moon-Lighters, moon-Like, Moon-lit, Moon-Port, Moon-Cake, Moon-Rise, Moon-sail, Moon-scape, Moon-seed, Moon-set, Moon-Shine, Moon-shot, Moon-stone, Moon-Struck, Moon-Walk, Moon-ward, Moon-Worth, Moony, Simoon, Exomoon, Baby-Moon, Mini-Moon, Half-Moon, Honey-Moon, Mini-Moon, Super-Moon, Carnot-Moon, Family-Moon, Wedding-Moon, Full-of-the-Moon. In Astro-science, the synonyms for these combinations are having relevant meaning in semantics having close relationship between the social life, pattern, candor, acceptance and erudition.

2.5. ICONOGRAPHY OF MOON

According to *Purnanas* Crescent Moon stands as a spiritual symbol on the matted hair of *Lord Shankara*. Ever since, Studies about the Iconography of Moon provide aesthetic knowledge and enthusiasm from a rich historiographical perspective. History of Ancient Civilizations envisages the knowledge about different countries, the people lived there in who realized the natural phenomenon, formation of traditional culture, art, architecture and religion, opened the innumerable windows of the intellectual quotient of skilled researchers, as part of their enthusiasm. The early men of Paleolithic period were impressed by the natural phenomenon that paved the way for study of astrological manifestations in terms of their suppositions against the nature. Over the years, their thoughts and presumptions moved aside to embrace the visible truth, consequent to primary civilizations developed on the banks of the Tigris and Euphrates rivers in Mesopotamian Region. The Full Moon disc may be confused with other circles, but crescents are peculiar, so they are used as the very obvious Goddess that symbolize the waxing and waning phases of the moon. The word *crescent* derives from the Latin *creare*, which means to create. Thus Crescent Moon signifies the creative power of the Mother Goddess.

The Egyptian logograph and Sumerian Cylinder Seal (2400 B.C) represents the Crescent Moon Shape. In world history, the crescent moon has been considered as a symbol of power that has been recurring art and spiritual thought for over 30,000 years. It is seen in religious symbols and even in the flags of nations. The charming sight of the different facets of moon in the sky on every month inspired the man to deliberate that it might be habitat for newly-born human dreams, as various stars and planets appear with cosmic container-shape. The Mesopotamian and Persians were celebrating Crescent Moon days each month. The Tibetan and Chinese monks have the tradition of lunar adoration in their monthly religious activities based on occurrence of Full Moon rather than the New Moon. The alchemical symbol for silver is associated with the crescent moon in astrology and the emblem used to represent lunar phase in the first quarter is similar to sickle moon.

The bull's crescent-shaped horns were symbols of ancient sacred bulls in early civilizations. The *Minoans* provided the source much of the Greek culture and traditions that gave birth to our Western society. The idea of sacred bulls and its crescent horns are still alive as habitual culture in India where many still revere the cow as sacred mother (*Gomatha*). For many traditions, the sun represents the father as male principle and moon as mother of feminine description. According to Greek, energy of the moon is intuitive, deep, subtle, feminine and psychic. Moon possesses feminine energy, but does not mean to say this vigor is just for women as both men and women have their female and male aspects.

The moon is associated with obstinate soothsayers and knowing ideally without thinking. Symbolization of the moon is a state of one's universal intention to use his intuitions. Man simply went ahead with his feeling for acquiring something greater than excellent. The Moon has been one of the most antediluvian Goddess symbol universally. It has been worshipped in every religion, even though that fact has been obscured or corrupted throughout the dominated paradigm that placed for a handful of millennia. The primal deity of Persia was *Al-Mah* related with the moon, whose name became the *Hebraic almah*, the nubile woman. Of late, the Christians insisted to translate the word as *Virgin Mary* while it was linked with mother of Jesus. The word *Manat* was considered as the erstwhile Moon deity of *Mecca*, who dictate the fate of progeny. Later *Mohammadans* were masculinized into *Allah*, who prohibits women

to enter the shrines that were once founded by celebrants of the Moon¹². The Moon is the eye of the Goddess, the Mirror that sees and reflects everything on the Earth. The Moon is also treated as the *Yoni* through which all life is born. The Triple Moon is treated as one of the *Triple Goddess* symbols - the Divine Feminine as *Maiden*, *Mother*, and *Crone* at different phases. Triple Moon symbolizes all the aspects of female power with united intuition and psychic acumen, creative energy, wisdom and expertise.

The moon has different phases that affects us in different ways. The full moon represents illumination, conscious and unconscious and all can be perceived at its different astrological contemplations. The crescent moon symbolizes new beginnings and the making of dreams into reality. Because of the cyclic nature, it is connected to reawakening as how the true essence really becomes immortal. The moon and the lunar calendar are imperative to Islam. The *Quranic* verse (2:189) says – They ask you about the new moons. They are signs for people to mark fixed periods of time, and for the pilgrimage. Based on this, the moon and its different segments are helpful to indicate the passage of time and to announce the prayer time. The crescent moon is the important symbol since the time of the Crusades, that counter the cross symbol placed on their flags, shields and royal clothes. The *Ottoman* rulers treated it as a regal symbol and placed on their flags. It was later extended to be placed on minarets, although half and full-moon designs were simply a matter of decoration.

2.6. BIBLICAL NEW MOON:

According to the history of Hebrews, Samarian kingdom of Yahweh used a calendar in the name of sky for all to see. They used the symbol of sun and moon to establish days, months and years as per Genesis 1:14. A critical component of his calendar was the new moon, which starts each Biblical month. Yahweh commanded special offerings on each new moon, and one exceptional new moon was treated as the Feast day called Feast of Trumpets [Isaiah 66:23]. Yahweh uses the new moon to establish *moedim* or commanded observances, [Psalm 104:19]. Special offerings were also given by them on new moon days (2 Chronicles 2:4; 8:13; 23:31).

¹² Barbara Walker, *Woman's Dictionary of Symbols & Sacred Objects*, p 345, 346.

The people worshiped at the entranceway before Yahweh on the Sabbaths and on new moon days. According to biblical Scriptures, the Jewish calendar creates some misunderstanding because it uses the conjunctions of the moon (Hebrew model) in setting the beginning of each month. Certain verses of Hebrew Scriptures are seemingly associated with the new moon and full moon. The average wall calendar portrays the conjunction of a large black dot and calls it a “new moon. But in reality it is a no moon. The indistinguishable no moon conjunctions is not what the Bible means by a new moon. The Bible uses the same Hebrew word for both new moon and a month. Therefore, the new moon is linked up and sets the beginning of the month wherein the Gregorian wall calendars denote no moon conjunction floats all over the 12 calendar months.¹³ Modern calendars completely ignore the Biblical way of setting the first day of the month by the visual new moon, even though the word “month” is derived from the word “moon” and should be orientated to the moon as it was intended by the Creator.

Historically, new moon spotters in Israel watched for the thin crescent to establish the beginning of each month. Once it is seen, they reported their sighting to the calendar court authorities of the *Sanhedrin*. Fundamentally, the New Moon was not fixed by astronomical calculation, but was solemnly proclaimed after witnesses had testified to the reappearance of the crescent of the moon¹⁴.

2.7. THE CALANDERS:

The earliest formal calendar in Mesopotamia was probably the Sumerian lunar calendar. The lunar calendar required intercalation with insertion of days or other portions of time in calendars and was later improved by the Babylonian priests. They interpolated the months according to an 8-year cycle when they would add 3 extra months. The calendar months started with the direct observation of a new crescent moon at dusk. Today, Jewish and Islamic calendar system still use the same principle that the new calendar day begins at sunset. The referral texts about constellations of the Zodiac preserved at the British Museum possess several familiar representations of *Almanac* in Astrology. The Bull, the Tortoise, a female figure with wings,

¹³ Nachum Dershowitz, Edward M. Reingold: *Calendrical Calculations*; pp-14 ISBN-13: 978-0521777520

¹⁴ Encyclopedia Judaica, Vol. 12, p. 1039.

the Scorpion, the Archer and the Goat-fish are all portrayed on stones, cylinder seals and gems. Calendars extensively utilized all such information were used by various civil and religious institutions and their origin was attributed to several civilizations allied to Gods and Goddesses.

2.8. CONTRIBUTIONS OF VARAHAMIHIRA:

Varahamihira was the prodigious Indian Astronomer, Astrologer of Ujjain, and distinguished Mathematician, who lived in 5th century AD. He was the principal Indian sage who predicted the availability of water in Mars about 1500 years ago. His valuable insights about the space and universe become the study of modern scientists. He identified that the moon and other planets are glistening because of sunlight. His adjacent contemporaries *Aryabhata* and *Brahmagupta* could not compare with the acceptance of *Varahamihira*.¹⁵ His Astrological talent promoted was one among the nine Gems of the emperor *Vikramaditya* and *Chandragupta*. The minute observations awarded the most reputed exaltation among the *Navaratnas* of the court of *Vikramaditya*. *Kalidasa* in his book *Jyotir Vidhaabharanam* has admired the role of *Varahamihira* through the verses –

धन्वंतरी क्षपणकामरसिंहशंकु वेतालभट्टघटकार्पर कालिदास ख्यातो वराहमिहिरोनृपतेसभायाम् रत्नानिवैः
वररुचिर्नवविक्रमस्य¹⁶।

Ibn Batuta and *Al-Baruni* were two prominent Arab travelers who had visited ancient India specially to pursue Astrology. By their translations they had induced German scholars to come to India to study traditional Astrology and Vedic literature. The Ancestors of *Aryabhata*, and *Varahamihira* declared that earth was spherical in shape. Ever in the history of science he was the first to claim that some “force” might be keeping bodies stuck to the round earth. Later the force has been called as gravity. He constructed *Merustambh* 2200 years ago for doing research on astronomy. His great work called *Panchsidhanthika* summarizes the earlier astronomical treatise such as *Surya Siddhanta*, *Romaka Siddhanta*, *Paulisa Siddhanta*, *Vasishtha Siddhanta* and *Paitama Siddhanta*. He proposed that the Moon and planets are lustrous not because of their own light but due to sunlight. Another significant contribution of

¹⁵ Meera Sashithal. *Free Press Online Journal*; Published on Oct 03, 2015.

¹⁶ The knowledge Structure in *Amarakosha* (2011) Published by Shivaja.S.Nair; Dept. of Sanskrit Studies; University of Hyderabad; Chap. 2.2; PP.11

Varahamihira is the encyclopedic *Brihat-Samhita* covering wide range of subjects covering astrology, planetary movements, eclipses, star effects, rainfall, clouds, and symptoms of male and female, domestic animals, gems, pearls and propitiating rituals. He wrote on all the three main branches of Jyotisha (*Ganita-Samhita and Hora*) covered under his great works named as *Brihat Jataka*, *Laghu Jataka*, *Samasa Samhita*, *Brihat Yogayatra*, *Yoga yatra*, *Dikkani Yatra*, *Vivaha Patala* and *Daivajna Vallabha* (apocryphal). *Varahamihira's* mathematical work includes the discovery of the trigonometric formulas. He improved the accuracy of the sine tables of *Aryabhata*. He defined the algebraic properties of zero as well as of negative numbers. Furthermore, he was the first mathematician who discovered the version of Pascal's triangle which is useful to calculate the binomial coefficients.

He made some significant observations about the moon specializing the field of ecology, hydrology and geology. His claimed that plants and termites serve as indicators of underground water is now receiving attention in scientific world and *Vasthu-Astrology*. His mastery of Sanskrit grammar and poetic meter enabled him to express himself in a unique style. His encyclopedic knowledge and lively presentation of subjects of astrology and astronomy, made him maestro. His style of writing put him on as high a pedestal in Astrology as *Kautilya's* in Political philosophy, *Manu's in Law* or *Panini's* in Grammar. He narrated the science of Astrology as a vast ocean and very difficult for ordinary people to cross it. The modern rationalist scientists still argue about the scientific aspect of Astrology as it consists of several streams pertaining to human life and other creations. With half-baked knowledge, they stick on the streams such as prediction, match-making and mythical belief scaling with the minimal methodologies. The thesis generalize that the Magnum Opus emerged in the field of Astrology covers variegated branches of subjects and the contributions made by the Stalwarts could not be denied by the known and knowable personalities in this world. The facts connected with transition of moon, entry of moon in specified stars, pregnancy of clouds, rainfall attached with lunar movements, falling comets, earthquake, propitiation of the lords of the Moon are still stands the subject of concurrent research. Even in science, certain aspects are verifiable and other stand controversial. Instead of finding the best method to analyze the subject, under-valuation of the same with rational knowledge will not bear any common objective. If the true value of Astrology is below average under scientific norms, the subject might have eliminated from this world ever before.

CHAPTER-III

HISTORY OF CIVILIZATIONS AND MOON

3.1. NOMENCLATURE OF CIVILIZATION:

Civilization is the outcome of leisure that enable the man to initiate creative work which molds better standard of living. Civilization is considered as lengthy process by which a society or the mass population of a particular area reaches an advanced stage of consistent social development. The higher stage of civilization denotes human social development, advancement, achievement, enlightenment, edification, culture, refinement and sophistication in all the walks of public life. The provision of comfort and expediency prevailed in ancient civilization was the trailblazers of the modern suburbanization. The progress of culture is established upon the development of the tools during civilization¹⁷. The content of civilization is ideal as an inheritance, a sharable endowment produced earlier by the inhabitants and occasions and transmitted through symbols and traditions which contains the legacy of music, religion, arts, philosophies, sciences, letters and written histories of the lifespan. As per Astrology, the word civilization is the sharable and sharing experience, the inheritance and the inheriting, the legacies and the beneficiaries too. Similar to the observable state of moon, all the civilizations are having historically recorded cycle covering birth, evolution, saturation, diminishing, annihilation and renaissance.

3.2. INCEPTION OF CIVILIZATIONS

The great civilizations had been distinguished Moon as the most adjacent brightest object of the sky. It formed the part of Astrological belief that locational manifestations and routine changes of moon influence the living organism from time to time. The exact period about the discovery of moon is not recorded in the history. About 7000 years ago, the first civilization derived from the fertile land of Mesopotamia known as '*Fertile Crescent*' is having resemblance to the hemispherical moon. Mesopotamians contemplated Moon as the God, fixing the name *Nanna* - the illuminator of primeval darkness and cosmic pointer of time, as contemplation of eternity shaping the meaning of life with ups and downs similar to waxing

¹⁷ Ref: V.P.Lenzen, George.P.Adams, D.S.Macky (1959) *Civilization*; Univesity of California Press, Los Angeles.; pp-149-150

and waning of moon. The moon was never actually discovered and that always has existed lives before. Currently, the team of research scientists belongs to University of California in Los Angeles assume that the moon formed more than 4.5 million years ago as against the previous estimates ranged from 100 to 200 million years after formation of solar system. Modern research renders advanced inferences about evolution of earth and solar system as a result of Apollo missions.¹⁸ The lunar astrology gets new dimensional information from the modern Astronomy enabling the former to update several aspects.

3.3. CULTURE VERSUS CIVILIZATION

Civilization has been generally defined as the stage of advanced social development and organization of humans. It is an ensemble form of geographic, political, economic, religious and social structures, having a ceremonial center for social and cultural activities. Civilization is a process whereby societies achieve multicultural development through a combination of all tangible human developments. The culture of a particular region is the consequence of civilization, which acts in a cyclic process along with rise and fall. The concept of Culture subsists progressive that emerged from a central concept of anthropology referring various human phenomena which could not be ascribed to genetics. Culture is a unique system of highly integrated scholarly behavioral pattern based on the characteristics of a specific social group substantiated with different standard of living. It exists either in the physical or tangible form emerged as a product of belief, traditions, rituals, ideas, values and language of a definite group in which naturalistic inquiry about the lunar bodies prevail with supreme curiosity about the outer world. According to anthropologists of the 19th century, a culture developed from itself earlier than the civilization was created. While conferring about the traditional customs and values, the lunar bodies get uppermost importance in Astrology in terms of both civilization and culture developed all over the world. All the civilized society accepts moon as a force of nature and play with a dominant part of many myths and legends across the different cultures in the sense of beauty and wonder. The traditionally lunar deity was related to the god or goddess or enemy of the solar deity.

¹⁸ ABC Online News dated: 11th January 2017.

3.4. ASTROLOGY AND CIVILIZATIONS

Astrology was originated in Mesopotamia during the 3rd millennium BC. It attained full-fledged development in western world much later within the trajectory of Greek civilization of the Hellenistic period. It spread to India in the form of older Mesopotamian custom. During middle age, Astrology was influenced by Islamic culture along with Greek legacy. The Traditional World Class Civilizations would have been influenced by the astral bodies to strengthen their belief thereby forced to utilize the changing phases of Moon as live example of life. The direct manifestation upon Astrology became the mixed modulation of dependability and credibility which is eventually converted into knowledge. The perfect knowledge became the pioneer of thoughts and further discoveries. The fluctuating state of real life having resemblance with waxing and waning moon had been put under the nomenclature as illusion or Maya. The camouflage of reality of astral bodies lead to sensational experience ever in the history of civilizations. Subsequent to peripheral influence of medieval civilizations, the integrated exploratory activities pressurized the man positively and negatively. Astrology is a divination that consists of interpreting the experiential influence of lunar bodies on earthly affairs in order to forecast the destinies of individuals, groups and nation as a whole. Due to external stringencies, man is unable to restrict the natural forces using his knowledge and he could not prove the planetary magnetic forces through scientific experiment.

Man could not give a perfect definition of the mind whereas he conduct treatment to control the psychic problems without having perfect method of eradication of the disease. When the control measure has been successfully verified at optimum level, it conclude as scientifically proved. On several occasions, Astrology is used to serve this purpose to detect the ailments and seek analytic evidence which is beyond the limit of scientific methodologies. Man is unaware about the exact time of pollination of the plants and time of growth bearing variegated flowers of different colours and smells; congealing identical quality and tastes on same mother plant and very often different tastes and size of same species. Astrology substantiate birth of twin babies with the span of one or two minutes having same birth ascendant holds different characters. Providing proof of such mystical elements of the nature becomes the problem of research. The children born at a particular time and different regions of the world with same

ascendant differs each other by characters and habits. While appreciating the discoveries of the mankind, it can be generalized that the known is very little and unknown is infinite in this world.

3.5. EGYPTAIN CIVILIZATION AND ASTROLOGY

The ancient developed systems of Egyptian Astronomy, known as older form of Astrology, used data of solar movements to forecast environmental phenomena such as famine and floods. These systems were connected with human experience and the cosmos. The Egyptians considered astrology and astronomy together in similar concept of social science. During Ptolemaic dynasty, Egyptians took Greek zodiac designations and applied Egyptian Gods to each sign. The ram-headed God *Amun* was used as replacement for Aries, and the bull-God *Apis*, which represented *Osiris*, was used in place of Taurus. Goddess *Isis* was used in place of *Virgo*, while the Egyptian water God *Khum* replaced with Aquarius. A depiction of Egyptian zodiac was found on the ceiling of the Temple of *Osiris in Denderah*. Another main contribution of Egyptian civilization were the *decantes* of astrology, which is synonymously known as *drekana Swaroopa* covering 36 groups of small constellations that rise at the horizon every 24 hours. Additionally, the Egyptians had devised a calendar of 365 days covered by 12 months of 30 days each. Astrological signs were ascribed to each month and stamped on the four basic seasons of winter, spring, summer and autumn. One of the most significant contributions to Egyptian civilization was the development of the first solar calendar in the history of man (4220.B.C).

3.6. MAYAN CIVILIZATION:

The Lunar Series Calendar was the original contribution of Maya's to the world as conformed early in the 3rd century AD. The Mayan proclivity of using whole numbers leads to the lunar calculation of 29 or 30 days, while modern science calculates the synodic period of the moon as 29.53059 days. When they chose a formula of six lunation with an average day count worked out to 177 days, or 6 x 29.5 days. More accurate multiples of the lunar months were sometimes used for long range calculations. Traditionally, the word *Mayan* has referred to the language, and *Maya* was the noun and adjective used to describe the people and civilization. The Mayans used a long-term calendar, to confirm that they could distinguish moon between the different cycles. This *Long Calendar* started from the 13th August 3114

BCE, in Gregorian terms, and was simply a count from day zero. They divided this into segments, rather than having upright count, of 20, 60, 7200, 144 000, and 1 872 000 days. The latter period, of 5125.25 years, is called a Great Cycle, and the Mayan believed that the end of one of these great cycles announced the end of an age and catastrophe. The Mayans did not have any complex instruments for charting the positions of celestial objects, so their observations were with the naked eye. They have used rudimentary instruments, such as crossed sticks to chart position, but they lacked the relative motion of through Armillary spheres or sextants of other civilizations.

3.7. THE CHALDEANS:

The Chaldeans were known for astrology and astronomy. Each day of the week, they worshipped a different heavenly bodies that could be seen in the sky with the naked eye. They worshipped those planets and fixed the lord of the week day such as:-

Sunday	-	Sun
Monday	-	Moon
Tuesday	-	Mars
Wednesday	-	Mercury
Thursday	-	Jupiter
Friday	-	Venus
Saturday	-	Saturn

The concept of lord of the week (*Vaarahipa*) is considered as the astrological contributions of the Chaldeans.

3.8. BABYLONIANS

The Babylonian's were the first civilization known to possess a functional theory of the planets. The oldest astronomical manuscript of the planets were the Babylonian Venus Tablet of *Ammisaduqa* of 7th Century BC. The Babylonian Astrologers laid the foundation of Western Astrology. The book named as *Enuma anu enlil* written during Neo-Assyrian period comprises a list of omens and their relationship of various celestial phenomena connected with

the movements of planets. Many Scholars agree that *Metonic* cycles had been learnt by the Greeks from Babylonian scribes. *Meton of Athens*, a Greek astronomer of the 5th century BCE, developed a *luni-solar* calendar based on 19 solar years is equal to 235 lunar months in which a periodic relation was maintained. In the 4th century, *Eudoxus* of Cnidus was the great personality who properly applied mathematics to Astronomy. His descriptions of many constellations covered twelve signs of the zodiac almost similar to Babylonian origin. He devised an ingenious planetary system based on spheres identifying the recession of nodes. He identified the homocentric spheres of the moon and its rotation period was fixed at 27 days, 5 hours, 5 minutes. The century of *Aristarchus of Samos* used an ecliptic cycle of Babylonian origin called the *Saros Cycle* to determine the period of the year. The Babylonians used *luni-solar* calendar of 12 months which begins from new crescents visible on the west horizon at sunset. From the new moon day onwards, Babylonians distinguished every seventh day a holiday as an evil day. Modern Astrology is indebted to Babylonians for the useful concept of the zodiac and for contributing the fractions of time with minutes and seconds of modern astronomical calculations originated from Numbering System.

3.9. MESOPOTAMIAN CIVILIZATION

According to oldest records belong to the 2nd millennium BC, the very ancient Astrology was an occult practice that originated in ancient Mesopotamia, Egypt, India and China. The Sumerian Astrologers was having some understanding of the subject early before 3000 BC who observed the movements of the planets and assigned them god like features and spiritual powers. Each planet represented as god or goddess and ruled certain areas of life. The astrologers advised the rulers interpreting the pattern of planetary movements as omens for understanding the future. The practice was deeply rooted in the concept of foresight as an important aspect of the Mesopotamian life. Divination was employed as a technique to communicate with lunar gods in accordance with Mesopotamian religious thoughts that shaped destinies of humans and controlled all events in the cosmos. Their insights presuppose supernatural cause and effect in all perceived phenomena and assume determination of the gods in their willingness to reveal their future intentions. Observing the *luni-solar* phases resulted in rudimentary scientific advances in astronomy and the practitioners of the prophetic astronomy became astrologers afterwards and influenced the Mesopotamians substantially.

3.10. THE ZOROASTRIANS

Prevailing historical texts indicates that astrology was used by ancient Zoroastrians and their priests, the *magi*, primarily as a method of measuring calendric time. They developed the prevailing astrology for the world and used it as means of recording the dates of events in Aryan history. The *magi* also used astrology to predict cyclical events such as seasons and significant climatic changes that would cause community-wise changes. Presently, very many Zoroastrians also accept astrology as means of predicting events or for matchmaking. Other Zoroastrians rejected such practice relegating as superstition. Regardless, astrology was indelible part of Zoroastrian heritage having deep rooted insight and belief.

3.11. THE HARAPPANS

Although the translation of the *Harappan* script is still working in progress, there are numerous indications that they were well versed in astrology and astronomy. The straight streets of the Indus cities are oriented towards the cardinal directions, which presupposes astronomical observations and the use of the sun-stick, the *gnomon*. Historical references are available that Aryans who used the star-calendar for Vedic rituality whereas no references available in the oldest books of the Rig-Veda. The astronomical evidence dates the compilation of this calendar at around the 23rd century B.C., when the Indus valley civilization flourished in its superb. Similar to other urban civilizations, the calendar was charted adjusting the lunar and the solar time. Linkages between ancient *Harappan* scripts and latter Vedic texts substantiate that *Harappan* stalwart's tracked progress of Moon, Mercury, Venus and Saturn, and other planets. They also appeared to have mapped the sky. Some of the pieces of recovered tablets show what appears to be a record of the North Star in one case and the star cluster - *Pleides*.

3.12. CREATIONS OF EGYPTIAN MYTHOLOGY

For Egyptians, the moon was one among the number of traditional deities. As attributed to the deity *Horus* the moon represents his left eye while his right was the sun. *Seth* was a lunar deity, who fall under struggle with the solar god *Horus*. Seth is seen as the divinity of darkness doing constant battle with the god of light. The *Ibis-headed God Thoth* wears a lunar crescent on his head. In the Bible's Genes is the name Adam is derived from "*adamah*," which can be

translated as "bloody loam." Many of them associate with the moon with menstruation. The Babylonians, Romans, Indians and Muslims work out the lunar year based on their calendar systems. In many civilizations the moon god is female Ishtar (Assyrian/Babylonian), *Quilla* (Inca), *Dschan* (Thailand), *Selene* (Greece), *Luna* (Roman Empire), and very often the moon goddess are as well the goddess of fertility and motherhood. Furthermore, the crescent moon was illustrated with many cases associated by virgin goddess like the *Greek Artemis* or the equivalent *Roman Diana* and later with the *Maiden Mary*. The Roman goddess *Juno* was also associated with the new moon.¹⁹ Several Modern Hebrew words are based on the word *yare'ah* as the moon. A small moon, that orbits the planets, is known as *yerei'hon*, for being a Hebrew suffix that creates the diminutive form.

3.13. HISTORICITY OF ASTROLOGY IN MEDIEVAL AGE

The Greek word zodiac meaning "circle around animals," had been meticulously categorized by careful observation into twelve distinct symbols connected with planets including Moon and Stars in the Sky. During the 10th century, Western civilization reawakened to the mysteries of astrology due to emergence of Arabic translations which are survivors of the Hebrew, Greek and Latin origins. Roman Empire in particular, astrology was much used in artistic symbolism, to praise a King or a God. The Middle Age Astrology was bifurcated into four branches known as natural Astrology, Judicial Astrology, Natal Astrology and Horary Astrology. The great early designer of telescopes, John Kepler strongly believed that Astrology and religion were irreversibly enmeshed. He contemplated that God was made by the man from the cosmic elements falling under the influence of planets like the Moon. Galileo made many scientific inquiries about clocks and telescope, who created eminent books about the revolution of the planets. William Lilly was the most renowned astrologer of United Kingdom during the 17th century,(1602-1681) rewarding the most definite work - *Christian Astrology* (1647) highlighting the aspect of Moon, leading to prophecies in Almanac from. The mythological thinking of Carl Jung touches the human mind through the concept of Gods and Goddesses that mimic the Moon's gentle and unending pull on the forces of life. This hypothesis strengthens the belief of Astro-Science instead of thinking about the factual accuracy of the antecedents in

¹⁹ C.M.C.Green Iowa University(2007); *Roman Religion and Cut of Diana at Aricia*; Cambridge University Press; pp-73

our social life. It has gone beyond the boundaries to envision a new world of Lunar Astrology practiced in the Muslim world and divided into two - Judicial Astrology (*ahkm al-mujum*) and Popular Astrology.²⁰ The former one used Ptolemaic understanding of the cosmos. Popular Astrology combined with the wisdom of judicial astrology intermingling *Sufi* teachings as part of mystic schooling during the tenth century. Muslim religious scholars cast doubt about the religious acceptability of astrology as many of the astrologers were non-Muslims. As an exception, Arab *Jyotisham* is available in different part of the world. What Copernicus and Galileo propounded was suggested by *Aryabhatta* nearly 1500 years ago. *Bhaskaracharya* was the first who discovered gravity of the Earth 500 years before Sir Issac Newton. In his treatise '*Siddhanta Siromani*' he described the planetary positions, eclipses, cosmography, mathematical techniques and astronomical equipment. He made a note on the force of gravity: viz., Objects fall on earth due to a force of attraction by the earth. Therefore, the earth, planets, constellations, moon, and sun are held in their own orbits due to this attraction. This principle remains today, unquestioned.

3.14. WORSHIP OF MOON DIETIES IN CIVILIZATIONS:

The worship of Moon God 'Sin' was widespread and common during the time of Abraham has ample historical evidence of the Ur of Chaldees in Babylon region. This information is validated by the Mesopotamian Ziggurat, the temple of Moon God during 2100BC. The first literate civilization of Sumerians documented their religious beliefs naming the moon God as *Nannam Suen and Asinbabbar* which was described on clay tablets²¹. The Northernmost part of Sumerian Empire the city of *Harran* was the worshipping center of the deity of the Moon about 200BC to 1200AD. They used Star and Crescent of *Harran* coin. About 550BNC *Nabodinus* the last king of Babylon rebuilt the temple of Moon God and adoration was extended for centuries. The Moon God of *Akum* (0-600AD), the Moon God *Cannon* who worshipped as tablets representing full moon within the crescent moon and several

²⁰ Josef W.Meri Mediaeval Islamic Civilization-An encyclopedia 2006 Route ledge Taylor & Francis Group, New ork p.79.

²¹ Ref: Study of Sumerin Moon Gos, Sin, Phd. 1985, University of Pennsylvania.

statues remain as supportive. *Maqam Ibrahim* besides the *Kaba* possesses the moon god symbol has adherent relationship to Arabian Moon God.

3.15. THE ANCEINT PAGAN MOON WORSHIP

According to Islamic Civilization, the *Muhammadans* were worshipped many figurines of Gods in *Kabah* that include Moon either called *Hubal* or *Allah*. Later stage monotheism came into effect due to persuasive influence of the Christians, *Muhammadans* stopped symbolic worshipping of the moon. Meanwhile, the crescent moon has been considered as universal symbol of Islam. Muslims disagree with the usage of this symbol for centuries after *Mohammed* for which archaeological evidences are not available. It is evident that moon worship was available in Arabic and it does not have much relevance to any part of the world. Islamic thinkers advocate that it is a misrepresentation of history that Islam is connected with the crescent moon symbol of pagan of god worship. Generally, most of the Arabian or Muslim Countries have pervasively used crescent moon symbol on their flags and on the top of their mosques.

3.16. NATIONAL FLAGS

The National Flags with an emblem of Crescent Moon and Star are generally categorized in the following countries:-

SN	Country	Characteristics National Flags with Lunar Symbols
1	Algeria	Half green and half white with red crescent and star at the center.
2	Azerbaijan	Three equal horizontal bands of blue, red, and green with white crescent and eight-pointed star are centered in the red band.
3	Comoros	Four horizontal bands of yellow, white, red and blue with a white crescent and four stars within it.
4	Malaysia	Fourteen horizontal stripes (red and white) with yellow Crescent Star.
5	Maldives	Flag containing red background and large green rectangle at the middle with a white Crescent in the Centre.
6	Mauritania	A green background with a gold crescent and star.
7	Pakistan	Flag of predominantly green, with a vertical white band along the edge. Within the green section is a large white crescent moon and star.
8	Tunisia	A red background, with a white circle in the center. Inside the circle is a red crescent moon and a red star.
9	Turkey	A red background with a white crescent and white star.
10	Turkmenistan	A green background with a vertical red stripe along the side.
11	Uzbekistan	Flag having the features three equal horizontal bands of blue, white, and green with white crescent moon.

Table 3.1 Vexillological Characteristics of national flags with Crescent Moon.

As per the recent Research verification, 196 Countries are using religious symbols for their national flags. Out of 64 Countries covered in this category, 50% have Christian symbols and 33% include Islamic religious symbols and the rest possess imagery. *Vexillological* studies denote that Islamic symbols are used on the flags of 21 countries of Sub-Saharan Africa, Asia-Pacific, Middle East and North Africa. Majority National flags contain Islamic Star and Crescent on their flags²². The specific Icons of Crescent Moon are available in Greek numismatics representing their God or Goddess. The Goddess Athena has been usually presented with pretty bird owl and accompanied by a Crescent moon. A coin from Aenus, the head of God Hermes possesses a Goat with a Crescent Moon on reverse and God Ares showing a star on the Crescent Moon as *Royal Symbol*. Roman Republic covers the theme and design of early coins similar to the Greek one. Crescent Moon with two stars and one pellet inside the legend Roma, Selene in the big crescent moon above her and a faint star behind are visible. Though they are categorized under Astronomical symbols, whereas they are purely connected the deities of those countries connected with astrology, becoming the part of great civilizations. Malaysian Ringgit, Pakistanis Rupee and Turkish Lira also contain lunar symbols as a gesture of their traditional belief.

²² <http://www.pewresearch.org/fact-tank>

CHAPTER-IV

CONTEMPORARY ASTROLOGICAL VIEWPOINT AND MOON

4.1. KARMA THEORY IN ASTROLOGY

The contemporary Astrology had been linked with Karma Theory holding different outlooks under the stream of Astro-therapies covering Gem, Music, Colour Yoga and *Panchakarma*. With due consideration of humanism, *Jyotishastra* stands prominent and primitive of all Science and Supreme among the Vedic Literature. Anticipating the cheering and auspicious occurrences in advance, Jyotisha suggests to doing the virtuous endeavors at the right auspicious time of appropriate worship. For each work, this principle should be followed to obtain specific results. Karma theory works at par with the distinguished results and support man to do meaningful accomplishments. Astrology indicates the future and open the way to protect from the unscrupulous results. It also indicates the time when one should experience fair or unfair results. The present *satkarma* needs to be used to eliminate the unprincipled bad results and improve the forthcoming consequences. By this way Astrology synergize with Karma theory. In this modern world, traditional Astrology optionally suggests remedies and never promote them under any circumstances.

पूर्वजन्मार्जितं कर्म शुभं वा यदि वाऽशुभं तस्य पञ्क्तिं ग्रहाः सर्वे सूचायंतीह जन्मनी | 23

पूर्वजन्मार्जितं पापं व्याधिरूपेण बाधाते तत्सांतिरौषधैर्दानैर्जपहोमार्चनादिभिः | 24

सुखदुःखः करं कर्म शुभाशुभं मुहूर्तजं जन्मान्तरेपितत् कुर्यात् फलंतस्यान्वयेऽपिवा | 25

Astro-science stands as proto-science connected with human wellbeing that rejects the very rational segmentation and allegation accumulated under the category of pseudoscience. The blended foundation of the *Aarsha-bharatha* civilizations depicts the experienced facts and observations of natural phenomena contributed towards modernization. The careful and systematic observation with naked eyes and meaningful interpretation of the civilized ancestral

²³ Punnasseri Neelkatasharma (2004) Prashnamargam-I; Devi Book Stal, Kodungallur, Chap-1, Ver-37, pp-38

²⁴ Brahmasree Cheruvalli Narayanan Napoothiri, Saayaneeya Prayaschitta Sudhanidhi, Prakarana-1, Ver-17, pp-42

²⁵ Punnasseri Neelkata Sharma; PrashnamargamPart-1 (2004) Devi Book Staal, Trichur, Chp-1 Ver-38, pp38

resulted in formulation of new findings for revitalization of the modern society. The Vedic Priests performs sacrifices for the prosperity and peace of the polity, worshipping the *Surya*, *Soma*, *Agni*, *Ushas* and *Indra*. The rituals are followed from the Rig Vedic Period 1500-600 B.C that repeats in this modern epoch emphasizing the philosophical speculations of Mantras. Chanting is the determined effort of man to understand the subtle mind and the offering are aiming at common welfare.

According to Jyotishastra, human effort and self pacification is the compatible method to get releif from the miseries confornt. (आषष्टं मानुषं प्रोक्तं सप्तमात् दैवचिंतनम्) Of the remaining 60%, 30% can be resolved by human efforts. As remedy for balance 30%, devine intervention by means of medication, giving alms to the poor, chanting, undertaking the vedic offerings and homage to deities can be adopted for acquiring peace and tranquility in this world.

The theists assume that there is some energy or supreme power controls movements of the celestial bodies. It revamps the *Jyotir-Vigyan* that bestows holy path of *Satkarma* shielded with *Atmagyana* and *Adhyatmikagyana* that lead the individual towards eternal bliss that cannot be experimented. The concept of auspicious time (*Muhurta*) has resemblance with the “Delphic Oracle” that known as revelations of God, as told in Greek and Roman History. Ayurveda Astrology is the ancient Science which is as old as Civilizations and closely entwined with Vedic Science including the great intelligent tradition of Yoga and *Vendanta* with their profound principles of self and God-realization. Vedic knowledge always unlocks the secrets of nature, through parallel process of Cosmo-Genesis that influence the human life. In several occasions, the vision of Hippocrates, father of Medicine stands genuine that - A physician cannot handle medicine without acquaintance of Astrology.

4.2. UPANISHAD SHANTIMATRA AND RESULT OF KARMA

Mantras from the Upanishads are designed to invoke certain feelings in the person that chants it. Those mantras are designed to invoke the feelings of *poorna* - which means infinite, limitless, full, whole and complete. The following popular Vedic mantra can be compared with the completeness of the symbolic moon in Astrology. Full moon is a visual representation of the infinite nature of the universe.

The icon Om denotes - that is complete, this is complete, from the completeness comes the completeness. If completeness is taken away from completeness, only completeness remains.

Keeping the difference in opinion, the historians notified the concept of zero first appeared in India around 458A.D. Different words are symbolizing the zero, as nothing, such as *void, sky or space*. It is also believed that the Hindu Astronomer and mathematician *Brahmagupta* developed a symbol for zero with a dot underneath numbers in 628AD. He substantiated the mathematical operations using zero with supporting rules for addition, subtraction, multiplication and division having results of zero in equations. This has been treated as the first time for the world that zero was recognized as a number of its own, as in terms of a method and a symbol.

The *Ganitapada of Beejanga Ganita* narrated by *Bhaskaracharya-II* distinguished that from any number when we deduct the zero or add the zero the number will not change. If zero is used for multiplication with any number, the result will be zero only. If we divide zero with any number the quotient shall be zero (*Shoonyata Chcheda*). If we divide the number with zero, the result will be infinite (*Khahara*). When we deduct or add anything to infinite, the infinite do not change. Usage of the infinite is prohibited from Arithmetic (*patiganita*) whereas it is acceptable to *Beejanga Ganita*.

योगे खं क्षेपसमं वर्गादौ खं स्वभाजितो राशिः - खहरः स्यात्खगुणः खं खागुणश्चित्यश्च शेषविधौ - शून्ये गुणके जाते खं हारश्चेत् पुनस्तथा राशिः - अविकृत एव ज्ञेयस्तथैव खेनोनितश्च युतः - अस्मिन्विकारः खहरे न राशावपि प्रविष्टेष्वपि निः सृतेषु - बहुष्वपि स्थल्लयसृष्टिकालेऽनन्तेऽच्युते भूतगणेषु यद्वत्²⁶

If it is deduct or add the *Bhutagana* there is no change in the form of *Achyuta* who is *Omnipresent*. In that way, if we deduct or add to infinite (*Khahara*), there will not be any change in it. Astrologists opined that the zero was used in geometry firstly established by

²⁶ Krishnaji Shankara Patwardhan (2001); Leelavathy of Bahsacharya (Trans); Motilal Banarsidas Publishers, Delhi; Chap-16, Ver-XLVI, XLVII, pp-47, pp-49.

Brahmagupta in his *Brhamgupta Sidhanta* (628AD) which was further followed by Bhaskara. As per Upanishad narration, Zero represents *Sunya* or Nothingness in the order of *Sunya* to *Mahasunya*, *Mahasunya* to *Lina*, *Lina* to *Brahma*, *Brahma* to *Parampara* and *Parampara* to *Mukti*. Accordingly the omnipotent deities are *Poorna Brahma* or nothingness of the nothingness reiterating the true meaning of the Shanti-Mantra.²⁷

4.3. THE KARMA AND RESULTS

In India, traditional astrology prevails uninterruptedly over more than 2000 years. When the native encounters malefic planetary influence, remedial measures are offered as time-tested technique in the ordinary sense. The remedial measures are adopted in a proactive manner, as the best opportunity to manage the challenges in life. Even though the Modern Astrology in India and Western Astrology are the succeeded form of early civilizations, the remedial measures adopted for the wellbeing of the man is seemingly different from one another. The Indian religious experience is different from western and the concept of remedial measures differs accordingly. The *Brihad Parashara* stream of Astrology accepts the divinity of luni-solar planets based on the belief that creation, destruction, progress and downfall in this universe are under the jurisdiction of planets. Indian astrology was developed at a time of visibility of the planets such as Moon with naked eyes having similarity of waxing and waning as compared to birth and death as natural truth. The Greek definition of the word planet means ‘wanderer’ whereas it is known as *graha* in Sanskrit having the meaning ‘that which seizes or influences you’. Most of the Indians believe in the doctrines of birth and re-birth as a result of accumulated karmas occurred in the previous lives which needs a *Karaka* to suffer. To perform the remedial measures for any planet is to understand that they require a volitional attitude of the mind. The auspicious time influence needs to be reckoned before performing remedies such chanting mantras and adoration. For every remedy, auspicious day of the planet to be selected better during the waxing moon in brighter half.

²⁷ Dr. Pradep Kumar Chowdhuri; Orissa Reviw, July 2010 Sri Jagannath in Astrology; Published Paper presented in the 8th Astrologers Conference on 15th May, 2005.

CHAPTER-V

ADORATION OF THE SUN AND MOON

5.1. ASSUMPTIONS OF VEDAKALA

Vedas are primitive and *Apourusheyas* which is having a predominant role in Indian Civilization wherein appropriate illustrations about adoration of moon persists. Historically, it is not possible to fix-up the exact period of inception of *Jyotisastra*. Historians assume that Astrology was in its existence much earlier than the Veda-Kala. In Veda Mantras there are ample narrations about the *Yuga*, *Samvatsara*, *Ritu*, *Sooryamasa*, *Chandramasa*, *Adhimasa*, *Paksha*, *Poonima*, *Amavasya* and *Grahana*.

Historically Veda Kala has been described as under:-

1. Veda Poorva Yuga	:	before 10000 BC.
2. Veda Yuga	:	10000 BC to 1400 BC.
3. Vedanga Yuga	:	1400 BC to 1100 BC.
4. Smiti Bharataadi Yuga	:	1100 BC to 500 BC.
5. Swarna Yuga	:	500 BC to 500 AD
6. Siddhanta Prakaalpana Yuga	:	500 AD to 1200 AD.
7. Karanadi Yuga	:	1200 AD to 1400 AD.
8. Anukara Yuga	:	1400 AD to 1900 AD.
9. Adhunika Yuga	:	1900 AD to till date

The modern period known as *adhunik yuga* commenced from 1900 AD onwards. Before Veda-kala itself the human activities were systematically regularized according to movement towards the Sun and the Moon. The day, night, solar and lunar bodies, waxing and waning of moon, season, *ayanas*, years and the changing nature are the source of spirit for discovery. The mental abilities and knowledgeable thoughts of primordial man developed only through the glistening bodies in the sky and were literally transformed into various sciences. Before the inception of languages the changes of lunar bodies were noticed by the mankind resulted in the subsequent development of the science of Astrology.

5.2. ENVISION OF ASTROLOGY IN VEDIC SENSE

Vedic Astrology is a tradition of Indian system which deals with planetary movements and its locations with respect to direction, place and time and to understand their cardinal effects upon humans and other living beings living on the earth. This system covers 27 constellations

and 9 planets moving through 12 zodiac signs that represents all matters of human life. The Natal chart is the graphical representations and portrait of the signs and representing planets and their lords, which become supportive to give a clear picture of mankind and other entities. The earth has been treated as the presiding planet among the moving planets. According to *Narada Samhita*, the Vedic Astrology covers three fundamental branches covering *Sidhanta*, *Samhita* and *hora*. *Sidhanta* covers Astronomy and its application to astrology. *Samhita* deals with mundane astrology in which prediction of conspicuous events pertaining to country is dealt with. The *Sidhanta* branch is known as Arithmetic Astrology covering *Sidhanta*, *Tantra* and *Karana*. Under predictive tributary, *Hora*, *Muhurtam* *Tajika*, *Prashna*, *Meydini* and *Samhita* had been included.

The category of *Hora* is a predictive system covering analysis of individual natal chart (Horoscopy), *Muhurta* (Electional Astrology, *Swara Sastra* (Phonetic Astrology), *Prashna* (Horary Astrology), *Ankajyotisha* (Numerology), *Nadi Jyotisha*, *Tajika Sastra* (Vashphal), *Jaimini Sutras*, *Nashta Jataka* (Lost horoscope) and *Sthree Jataka* (Female Astrology). The Vedic system follow sidereal zodiac covering a star-based planetary motion, whereas western system uses tropical zodiac using the position of the Sun. The traditional Vedic system considers methodology related to twelve zodiac signs, constellations covering stars and planets absorbing numerous astrological rules. Even modern science could not understand the technicalities of the complex methodologies and rules adopted in the traditional Vedic system. Mathematics and statistics are vastly used to analyze the probabilities and results. Due to various rules adopted in Vedic system, prediction of results will not bear any statistical significance. Other than this system no other parameters are available to know the past, present and future under the principle of *Thriprashnaadhikara*. The man started study of Astrology from the cosmic sphere itself before the recognition of various sciences containing enormous branches and sub-branches. According to Astrology, life or *jeeva* is thus a truthful cause for any science. In the absence of life, there is no value of a time.

5.3. VEDIC ASTROLOGY AND KALA HORA

Varahamihira explains that the word *Hora* is derived from the word *Ahoratra*. If we delete the prefix letter A and the suffix part tra, we will be left with *hora*, subsequently known as ‘hour’ in English.

आद्यंतवर्णलोपात् होराशास्त्रं भवत्यहोरात्रं तलप्रतिबद्धश्चायं ग्रहभगणश्चित्यते यस्माल् |²⁸

As the *Ahoratra* deals with day and night containing *Karmaphala* of the earlier incarnation or *poorvajanma*, it is named as *Horasastram*. The incessant movement of the Sun, Moon, Earth and other planets and their gravitational effects on living beings are determined in the science of Astrology. The word *hora* denotes the twelve transformations of time of *Ahoratra*, in which all the movements of the planetary system are inter-related. According to Horacharya, the so-called destiny of the living beings has to be identified through experience, with the help of this Holy Science.

कर्मफलं प्रोक्तुं चतुरास्सं वर्णयंत्यपरे होरेति शास्त्रसंज्ञालम्नस्य तथार्द्धराशेश्च ।

जाताकमिति प्रसिद्धं यल्लोके तदिह कीर्त्यते होरा अथवा दैवविमर्शन पर्ययः खल्वं शब्दः ||²⁹

Hora is the synonym of a science which is considered to be the substitute of ascendant, as a portion of the signs in zodiac. It has been further emphasized that the Horoscope prevailing in the world itself is Hora, which is alternatively known as the contemplation of fortune of mankind. कालहोराफलं वाच्यं प्रष्टुर्विस्मापनं परं विश्वासार्थं स्वभारत्यास्तदप्यथ विलिख्यते ।

Some of the thinkers opined that the same stands equivalent to the Greek word, similar to other words used by *Varahamihira*. The time span stipulated is $2^{1/2}$ *Gatis* of 24 minutes each; which make One Hour. In Astrology the strength of the moon plays a leading role, irrespective of the intensity of other planets. In a week, *Kalahoradhipa* moon repeats its cycle 24 times, which is considered as adequately auspicious among others. The derivation of Monday has been substantiated, considering the auspiciousness and inauspiciousness, based on the occasions covered in human life, linking with *Krishna Paksha* and *Shukla Paksha*. Majority of the fundamental texts of Astrology indicate the nomenclature of moon, directly or

²⁸ P.S.P.Nampoothiri (2012) Saravali-I; S.T.Reddiar, Quilon Chap-2, Ver-1 PP.22.

²⁹ Ibid. Chap-2 Ver-3 &4. PP.22.

synonymously, in a replicate manner. The *Magnum Opuses Vedas* and *Upanishad* copiously used the appellation of the moon as a deity, owing to reverence and idolization. It is a matter of inquiry whether such a belief will go on further, in the name of Astrology, or whether it will be put under the category of occult astral bodies of modern civilization. This research reviews the background of the moon as viewed by the ancient seers, who utilized enormous inference of the world to conduct in-depth research. The meaning of the verses had been subsequently explained in *Dashadyaahyi* as under:-

तत्र जातके लग्नराशेरर्द्धां फलं अर्द्धं चंद्रस्य प्रश्नेप्युदयादारूढयोस्तद्वत् अतो लग्नचन्द्रयोरब्बलवतः षड्वर्गबलं
होराशास्त्रे निरूपणीयमिति सूचितम्।³⁰

Based on the illustrations, 50% result can be attributed, based on the Ascendant and the balance 50% from the *Chandra Lagna*. In *prashna* the strength of *Udayarooda* and *Arooda* is to be determined. The result of *Shadvarga* is also attributed as per the ascendant and the Moon respectively. The results indicated in the fundamental texts are general and the characteristic of every native depends upon the principles that can be linked with the powers of the sign, lord, aspect, yoga and significant planets. The *Prashnamargacharya* reiterated the impact of the moon nine times, substantiating the power of the Moon, combination of benefic planets, aspect from the *shubha graha*, location of benefic planets in quadrants, trines, 3-6-11 *bhavas* with malefic planets, combination of Jupiter and moon in good signs, position of the Lord of the Moon Ascendant at cardinal signs from birth or in the 11th bhava from the moon are specified exclusively as symptoms of longevity of the native. Therefore, the significance of moon in *Jyotisha* becomes indispensable.

5.4. HORA FORMATION OF WEEK DAYS

The time standard of the Twelve –Hour- Clock contains twenty four hours of the day, divided into two periods as ante meridiem (*before midday*) and post meridiem (*after midday*)

³⁰ Kurumathur Harijayantan Napoothirppad, (2013) *Dashadhyayi*; Mathrubhumi Printing Press, Calicut; Foot Note-5 Chap-1, pp-73.

which are used in the modern Astrology for more clarity of birth time.³¹ English calendar calculates the day from 12:00am to 12:00am (*Udayaat poorvvam*). Indian Astrology and Western Calendar have a lot of difference in calculating the week days and a single day of twenty four hours. According to time analysis in Jyotisha, *Hora* is synonymously known as *Hour*, ruled by a particular planet. According to Jyotisha, each day starting from the sun rise to next day sun rise is considered as one day covering 24 hours, ruled by the seven planets in 24 cycles in a specific order. Depending upon the ruling planet, the Hora(s) becomes auspicious or inimical for various activities. For horoscope reading, *Momentary Prashna and Devaprashna*, Hora plays a pivotal role to render the accurate results.

दिनद्वादशांशो मतः कालहोरापतिस्तस्य पूर्वस्य वराधिनाथः

ततष्षष्टष्टक्रमेणेतरोषां नि शयां तु वरेश्वराल पंचमाद्याः ।³²

The duration of the day and night is divided into 12 parts of 30 *Ghatikas* each (12 Hours) to make 60 *Ghatikas* per day (24 hours). One Ghati is 24 Minutes. [24 min x 2.5 Ghati = 60 Minutes = 1 Hour] The First Planetary Hour on Sunday is officiated by the Lord Sun, the next hour is presided by Venus (6th Lord), next by Mercury (6th Lord from Venus) and so on. The order is Sun, Venus, Mercury, Moon, Saturn, Jupiter and Mars in a repeated manner. This will be continued up to 21 hours in the order and the 22nd Planetary Hour is presided by the Sun, the 23rd by Venus, and the 24th by Mercury. After completing One day, the 25th, the first Planetary Hour of next day, is presided by the Moon and hence this day becomes Monday of the week day in the calendar. The time fixation of *Hora* depends upon local mean time of the sun rise and sun set of the day and the controlling Lord of the 24 Hora(s) forms week days covering day and night as detailed:-

अवर्कश्शुक्रबुधश्चन्द्र मंदजीव धरासुतः क्रमेण कालहोरेशाः पंचमाद्या निशिस्मृताः ।³³

³¹ Hart Defouw, Robert Svoboda(2003) Light on Life: An Introduction to the Astrology of India, Lotus Press, Twin Lakes, pp-181.

³² P.S.P.Nampoothiri (2005); Maadhavayam; S.T.Reddiar & Sons Printers, Quilon; Chap-1, Ver-30, pp-12.

³³ Kodungallur Valiya Kochunni Thampuran (2014); *Muhurthapadavi*; Devi Book Stal, Cranganore, pp-117

Horas – From Sunrise to Sunrise (6:00am to Next Day 6:00am)							
Weekday	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 st Hour	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturday
2 nd Hour	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
3 rd Hour	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
4 th Hour	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
5 th Hour	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
6 th Hour	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
7 th Hour	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
8 th Hour	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
9 th Hour	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
10 th Hour	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
11 th Hour	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
12 th Hour	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
13 th Hour	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
14 th Hour	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
15 th Hour	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
16 th Hour	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
17 th Hour	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
18 th Hour	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
19 th Hour	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
20 th Hour	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
21 st Hour	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
22 nd Hour	S un	Moon	Mars	Mercury	Jupiter	Venus	Saturn
23 rd Hour	Venus	Jupiter	Sun	Moon	Mars	Mercury	Jupiter
24 th Hour	Mercury	Mars	Venus	Saturn	Sun	Moon	Mars

Table 5.1 Daily Hora Chart and Week Days.

According to this chart, the Lord of the First Hora of every week day becomes the Lord of the Week.

5.4.1. SUN(RAVI/SURYA) HORA:

The Sun's Hora is propitious for all political work, dealing with political activities and conventions with politicians, leaders and government officials, applying for jobs, court -related transactions, for purchase and sale of movable and immovable property, and for beginning adventurous accomplishments.

5.4.2. MOON (CHANDRA) HORA:

The Moon's Hora is auspicious for consolidation service, to meet leaders and heads, dwelling and alteration of residence, travelling, to handle house and property-related matters, romantic encounter with the opposite sex, acquiring and wearing jewels, mediation, buying and selling of textiles and apparels, commencing water related work and creative and aesthetic work.

5.4.3. MARS (KUJA) HORA:

This is good for implementing agreement or real estate transactions, seeding or plantation matters, purchase or sale of vehicles, fireworks, technical, electrical, engineering work, excavation, undertaking sports and cultural activities, sanctioning or closing the loans, indulging in physical exercises, starting martial arts, matters related to brothers or supporters and settlement of disputes with others.

5.4.4. MERCURY (BUDHA) HORA:

Hora of Mercury is auspicious for commercial trade and business- related matters, medicinal activities, learning, teaching and research activities, making statues, monuments, studying sculpture, scriptures, Vedas, astrology, narration, printing and publishing works, buying or wearing ornaments, doing accounts work, undertaking the telecommunication and computer related matters.

5.4.5. JUPITER (GURU) HORA:

The Horari Lord Jupiter is approvingly auspicious for all undertakings. This period is abundantly gracious for starting all endeavors. Meeting the Guru, commencing war-fare activities, joining a job, starting a business, meeting elders, starting a new course or learning

or research, lodging claim for legal matters, entertaining religious undertakings, affiance and arranging holy trips and pilgrimages.

5.4.6. VENUS (SHUKRA) HORA:

The Venus Hora is the most compatible for love and marriage related matters, for buying and selling of ornaments, property and cloth, recreation and entertainment, taking the hidden treasures, starting marital life, flower arrangement, starting commercial activities, using newly-purchased vehicles and for art and artistic matters.

5.4.7. SATURN (SANI) HORA:

The Saturn Hora is suitable to deal with labor related matters, commencing business related to iron and steel, dealing agricultural matters, problems connected with imprisonment and prison, inception of oil and alloy businesses. As the lagging character is the significance of Saturn, it is considerably inauspicious for all other matters.

5.5. CHANDRAMAASA AND SEASONS

The *nakshatra-masa* are generally known as *Mesha* to *Meena* covering twelve months and the other names are *Chaitra*, *Vaishakha*, *Jyeshtha*, *Aashada*, *Sraavana*, *Poshtapada*, *Aaswina*, *Karthika*, *Margasheersha*, *Pousha*, *Magha* and *Phalguna*.

चांद्रमासाश्चैत्रवैशाखसंज्ञौ ज्येष्ठाषाढौ श्रावणः प्रोष्ठपादः अश्विन्याख्यः कार्तिको मार्गशीर्षः पौषो माघः फाल्गुनः पर्वनिष्ठाः । द्वाभ्यां द्वाभ्यां तु मासाभ्यां चैत्रादिषु यथाक्रमं ऋतवस्तु वसंताद्याशिशिरांता बुधैः स्मृताः वसन्तश्च तथा ग्रीष्मो वर्षाश्च शरदेव च हेमंतः पंचमो ज्ञेयः शिशिरषष्ठ ईरितः ।³⁴

³⁴ Kaaralil.A.Velupilla (2014) Muhurtapadavi; Devi Book stall, Trichur; pp-21-22.

When the two Chandramasa make *Ritus* such as:

SLN	Chandra Masa Combinations	Ritu (s)
1	Chaitra, Vaishakha	Vasanta
2	Jyeshtha, Aashada	Greeshma
3	Sraavana, Poshtapada	Varsha
4	Aaswina, Karthika	Sharath
5	Margasheersha, Pousha	Hemantha
6	Magha and Phalguna	Shishira

Table 5.2 Chandramasa and Ritus.

The important afflictions of Electional Astrology have been described as *Amhaspati*, *Samsarpa*, *Adhimasa*. The month without solar ingress is identified as *Adhi Masa*. The month with two solar ingresses is known as *Amhaspati*.

Chandra masau Dwi Sankranti yuktau Amhaspathiruchyathe.

A month without solar ingress is renowned as *Samsarpa* and the month before *Amhaspathi* without solar ingress is identified as *Adhi Masa*.

Soorya Samkrama Rahithe Mala Masobhidheeyathe

The four types of Years of astrology are known as *Savana*, *Samvatsara Nakshatra* and *Chaandra*.

Souram Chandram Savanam Cha Thadha Nakshatram eva cha

60*24 minutes reckoned from Sunrise to Sunrise is Savana day and year is of 360 days duration. The Sun's journey of the Zodiac from Zero Aries to 360th Pisces with a duration of 365.25 days is called a *savmatsara*. *Nakshatra* is the journey of Moon, through 27 which tenant the mighty Sidereal Zodiac with a duration of 324 days.

5.6. CHANDRAVELA

While assessing the horoscope, *Momentary Prashna Chart* or *Muhurta* Fixation, *Chandra Kriya*, *Chandaavastha* and *Chandravelas* are having prime consideration in

Astrology. The position of the Moon is so important in the Vedic chart. There are three kinds of partitions to fix-up the results of Nakshatra position of the Moon; known as *Chandrakriya*, *Chandravasthas* and *Chandravelas*.

मूर्धामायो मुदिता यजनं सुखास्था नेत्रामयस्सुखितता वनिताविहारः
 उग्रज्वरः कनकभूषणमश्रुमोक्षः क्ष्वेल्वाशनं निधुवनं जठरस्य रोगः ।
 क्रीडाजले हसन चित्रविलेखने च क्रोधश्च नृत्तकरणं घृतभुक्तिनिद्रे
 दानक्रिया दशनरुक्कलहः प्रयाणमुन्मत्तताथ सलिलाप्लवनं विरोधः ॥
 स्वेच्छास्थानं क्षुत्भयं शास्त्रलाभः स्वैरं गोष्ठी योधनं पुण्यकर्म्म
 पपचारः क्रूरकर्म्मा प्रहर्षः प्राज्ञैरेताश्चन्द्रवेला प्रतिष्ठाः ।³⁵

The time taken by moon to traverse a star (13°20) divided into 36 equal divisions yields a *Chandravelas* as provided under:-

SLN	Chandravela	SLN	Chandravela
1	Skull Disease	19	Enjoying Ghee Mixed Foods
2	Contentment	20	Sound Sleep
3	Sacramental Offerings	21	Charities and Kindness
4	Happy Life	22	Dental Pain
5	Ocular Diseases	23	Squabbles/Disagreements
6	Ostentatious Life	24	Journey/Expedition
7	Sexual Pleasure	25	Dull Headedness
8	Severe Fever	26	Water Bath
9	Golden Ornaments	27	Bitterness
10	Relief from worries	28	Independent status
11	Poisonous Troubles	29	Wounded Body.
12	Sexual pleasure	30	Scholastic Features
13	Stomach disorders	31	Hostility
14	Female Sports	32	Confrontational thought
15	Jovial mood	33	Charitable deeds
16	Interest in Arts	34	Mean-spirited inclinations
17	Antagonism	35	Ruthlessness
18	Dancing	36	Delight

Table 5.3 Chandravela(s) 36 Types.

³⁵ P.S.Purushottaman Nampoothiri (2005); Madhaveeyam, S.T.Reddiar, Quilon; Chap-2, Ver-77-79, pp-46

Astrology bestows more importance to time factor, especially local mean time (*Praadeshika*) during the occurrence of any type of incidents. In *Jataka Rachana* there are Sixty *Kriyas* of Moon in Jyotisha which are calculated as per the time factor of *Nadis*.

स्थानाल भ्रष्टस्तपस्वी परयुवतिरतस्तस्करो हस्तिमुख्यारूढस्सिंहासनस्थो नरपतिररिहा दण्डनेता गुणीच निष्प्राणः
छिन्नमूर्धा क्षतकरचरणो बंधनस्थो विनष्टो राजा वेदानधीते स्वपिति सुचरितं संस्मरण धर्मकर्ता ऽ सद्रंश्यो
निधिसंगतःश्रिततुलो व्याख्यापरशत्रुहा रोगी शत्रुजितः स्वदेश चलितो भृत्योविनष्टार्थकःआस्थानी च समन्त्रिकः
परमहीभर्ता सभार्यो गजत्रस्तस्संयुगभीतिमानतिभयो लीनोन्नदताग्निगः क्षुल्बाधासहितोन्नमति
विचरन्मांसशनोऽस्त्रक्षतस्सोद्वाहो धृतकन्दुको विहरतिद्युतैर्नृपो दुखितः शय्यास्थो रिपुसेवितस्च ससुहृद्ध्यानी च
भार्यान्वितो मृष्टाशी च पयः पिबन् सुकृतकृत् स्वस्थस्तथास्ते सुखम् ³⁶

5.7. CHNADRAKRIYA

Time taken by Moon to traverse a star (13°20')divided into 60 equal divisions yields a Chandra Kriya, and its effects are enlisted below:-

SN	Degree	Result (in Sanskrit)	Result in English
1	0.2222	Sthana Bramsam	Position loss.
2	0.4444	Tapovritti	Meditation
3	0.6666	Parasthree Rati	Interest in Other Woman
4	0.8888	Thaskaratwam	Stealing Nature
5	1.111	Gajarohanam	Riding an Elephant
6	1.3332	Simhasana Labdhi	Throne Seated
7	1.5554	Rajayogam	Kingship
8	1.7776	Shatrujayam	Win over Enemy
9	1.9998	Dhanda Nadhatwam	Ministerial Powers
10	2.222	Gunavatwam	scholasticity
11	2.4442	Nishpranatwam	Death
12	2.6664	Shiraschedam	Beheaded
13	2.8886	Kara Charana Kshathi	Handicap
14	3.1108	Bandhana Sthithi	Bondage
15	3.333	Vinasam	Destruction

SN	Degree	Result (in Sanskrit)	Result in English
31	6.8882	Asthana Sthithi	Misplacements
32	7.1104	Swa Mantrikatwam	Chanting Hymns
33	7.3326	Anya Bhoomi Bharam	Dealing others Land
34	7.5548	Sa Bharayatwam	Company of one wife
35	7.777	Gaja Bhayam	Fear from elephants
36	7.9992	Yuddha Bhayam	Fear in Battle
37	8.2214	Athi Bhayam	Great Fear
38	8.4436	Leenatwam	Being engrossed
39	8.6658	Annabhathrutwam	Inclination in Feeding
40	8.888	Agnisangamam	Fire Contacts
41	9.1102	Kshudbadithatwam	Wounds on Body
42	9.3324	Bhakshanam	Taking Food
43	9.5546	Sancharam	Travel
44	9.7768	Mamsa Bhojana	Eating Meat
45	9.999	Sasthra Kshayam	Injuries from weapons

³⁶ P.S.Purushottaman Nampoothiri (2005); Madhaveeyam, S.T.Reddiar, Quilon; Chap-2, Ver-73-75, pp-44-45.

16	3.5552	Rajatwam	Noble Blooded	46	10.2212	VivahaYogam	Matrimony
17	3.7774	Veda Adhyayanam	study Veda-vidya	47	10.4434	Kanduka Kreedha	Playing Ball
18	3.9996	Nidhra	Sleep	48	10.6656	Dhyootha Kreedha	Gambling/ Go racing
19	4.2218	Sucharitha Smaranam	Remembering good deeds	49	10.8878	Rajatwam	Kingship
20	4.444	Dharma Kartharithwam	Religious inclination	50	11.11	Dhukhitatwam	Greif
21	4.6662	Sadwamsatwam	Noble blooded	51	11.3322	Sayana Sthiti	Bed Rest
22	4.8884	Nidhilabdhi	Gain of hidden Treasure	52	11.5544	Shatru Sevithatwam	Service for opponets
23	5.1106	Tholana Pravritti	Pre-planning /scheming	53	11.7766	Bandhuyogam	Company of relatives
24	5.3328	Vyakhyana Vritti	Inclination to argue	54	11.9988	Dhyanam	Meditation
25	5.555	Shuthru Hanana	Defeating Enemies	55	12.221	Sabharyatwam	Company with Wife
26	5.7772	Rogam	Diseases	56	12.4432	Mrushtanna Bhojana	Delicious Meals
27	5.9994	Shathru Hananam	Defeat over enemies	57	12.6654	Ksheera Paanam	Drinking Milk
28	6.2216	Pravasam	Foreign Travel	58	12.8876	Sukrutha Karmam	Doing good to others
29	6.4438	Servitude	Servitude	59	13.1098	Sawsthatha	Being at ease
30	6.666	Artha Nasam	Financial Loss	60	13.332	Sukha Sthithi	Happy State.

Table 5.4 Chandrakriyas(s) 60 Types.

5.8. CHANDRAVASTHA

There are twelve *Avasta(s)* of Moon in Jyotisha which is calculated as per the time factor of *Nadis*. The time taken by the moon to cover star 13°20 divided by 12 yields Moon's *Avasta* (circumstances or state) effects which are as stated below

SLN	State of Moon (Sanskrit)	State of Moon (Avasta)
1	आत्म स्थानात् प्रवासः	Leaving the birth place or eloping from the residence
2	महितनृपपदासक्तता	Splendid Status
3	प्राणहानि	Fear of materialistic life
4	भूपालत्वं	Majestic
5	स्ववंशोचित गुण निरतिः	Keeping Family status
6	रोगः	Syndrome/Ailments
7	अस्थानगत्वं	Prominent rank
8	भीतिः	Phobia
9	क्षुलबाधितत्वं	Dilemmas from boils
10	युवति परिणयः	Matrimony
11	रम्यशय्यानुषक्ति	Comfortable and Relaxed
12	मृष्टाशित्वं	Happy with delicious cuisine

Table 5.5 Chandravasthas(s) 12 Types.

आत्मस्थानाल प्रवासो महितनृपपदासक्तता प्राणहानिर् भूपलात्वं स्ववंशोचित गुणनिरतीरोग आस्तानगत्वं भीतिः क्षुलबाधितत्वं युवतिपरिणयोः रम्यशर्यानुषक्तिर् मृष्टाशित्वं च गीता इति भवनवशाल सद्भिरिन्दोरवस्था ८³⁷

The calculation of *Chandra-Kriya*, *Chandra-Vela* and *Chandra-Avasta* are very much relevant in creation of Horoscope. The stalwarts explained the use of the three states of moon in temporal *prashna* also.

क्रमाच्चन्द्रक्रियाः पंच-पंच मेषादि राशिषु प्रकल्प्य तत्समं ब्रूयात्सर्वकार्येषु तत्फलम् प्रश्नकाले गुणश्चेन्द्रोः शुभो यदि शुभप्रदः तथा चाशुभकर्मस्थे चन्द्रे प्रश्नेऽशुभप्रदः³⁸

The Learned should know the *Chandrakriya* and other state of moon that could be used to provide the results as applicable to the *Querist*. From Aries to Sixth Sign Five each *Chandra-Kriya* to be taken so as to make it thirty. For all the twelve signs, from Aries to Pisces, Sixty *Chandra-Kriya(s)* can be worked out to convey the results. Identifying the qualitative aspect of the Moon is very much relevant to distinguish the merits and demerits of the temporal *prashna*.

5.9. CHANDRADOSHAAPAVAADAM:

When the Auspicious planet is owned with noble sign; positioned at *dwadashaamsa* of favourable signs supported with the aspect of esteemed planets; or Ascendant is positioned at quadrants of *Amshaka*, or *Muhurtaraashi* with better *chandrakriya* or Jupiter is owned at the cardinal centres during the *Shuklapaksha* are result oriented.

सौम्यद्वादशभागगशुभपदे दृष्टोऽथवा सद्ग्रहैर्गांगांशक केन्द्रगस्सुरगुरोः केंद्रेऽच्छपक्षेस्थितः सत्कर्मैव चतुर्विधोऽपि बलवानिंदुः क्षीणोत्यात्मनो दोषं पापनवांशाकाश्रयभवं स्वांगाश्रयोथं तथा ।³⁹

If all the positional strength becomes perfect, this combination will neutralize the moon's own *Navasmshakadosha* and *Papanavamshakadosha* as remaining grahas.

³⁷ P.S.Purushottaman Nampoothiri (2005); Madhaveeyam, S.T.Reddiar, Quilon; Chap-2, Ver-80, pp-46.

³⁸ Punnassery Neelakanta Sharma (2004) Prashnamargam-I; Devi Books, Trichur, Chap-8; Ver-66 to 67 pp-248.

³⁹ P.S.Purushottaman Nampoothiri (2005); Madhaveeyam, S.T.Reddiar, Quilon; Chap-3, Ver-40-41, pp-59-60

5.10. MALEFIC MOON:

According to *Dashadhyayi*, the malefic effects have been described and extensively used as “*papa*” in all the Astrological Texts. Priority has been given to a weak moon and all other malefic planets are appearing respectively.

क्षीणेन्द्रर्कमहीसुतावर्कतनयः पापाः बुधस्तैर्युतः।⁴⁰

The *Horacharya* has prioritized the moon as malefic due to its indistinct character. Accordingly, weak Moon, Sun, Mars and Saturn are considered as malefic in Astrology.

5.11. AMRUTHA GHATIKA:

संस्कृत्या कृतिनाग सायक जिनैरिन्द्रोल्कृतिभ्यां जिनैर्मन्वर्कैस्तिथि शक्रनागवसुभिर्वेदाष्टशक्रैः क्रमाल विद्येन्द्राब्दियुगार्क दिग्ध्यतिजिनैरर्कैः पुराणैर्युदा नाडीत्रिंशदतीत्य भेषुपरतो नाड्यश्चतस्रोऽमृतम् ।⁴¹

While calculating the *muhurtas*, the exact duration of day and night or Star needs to be ascertained so as to fix the *Viasha* or *Amrita* having 4 ghatikas each. The following table denotes twenty seven Nakshatras having sixty *Naadis* during which *Ushna Ghatika*, *Visha Ghatika* and *Mrutyu Bhaga* are so highly inauspicious whereas *Amrita Ghatikas* is the most compatible time that is causative to get good results at the time of *Query*.

SN	Nakshatras of 60 Nadis	Amruta Ghatika/60 (Madhaveeya) From-To	Amruta Ghatika/60 (Prashnamarga) From-To	Visha Ghatika/60 Prashnamarga From-To	Ushna Ghatika/60 From-To	Mrutyu Bhaga/60 Nadis
	One Nakshatra=60 Nadis					
1	Aswini	54-58	42-46	50-54	7 ^{1/2} -15	8
2	Bharani	52-56	48-52	24-28	55-60	4
3	Krithika	38-42	54-58	30-34	21-30	12
4	Ronhini	35-39	52-56	40-44	7 ^{1/2} -15	2
5	Margashira	54-58	38-42	14-18	55-60	6
6	Arudra	44-48	35-39	11-15	21-30	14
7	Punarvasu	56-60	54-58	30-34	7 ^{1/2} -15	10
8	Pushyami	54-58	44-48	20-24	55-60	16
9	Aslesha	44-48	56-60	32-36	21-30	24
10	Magha	40-44	54-58	30-34	7 ^{1/2} -15	20
11	Poorva Phalguni	45-49	44-48	20-24	55-60	22
12	Uthara Phalguni	44-48	42-46	18-22	21-30	2

⁴⁰ Kurumathur Harijayantan Napoothirppad, (2013) *Dashadhyayi*; Mathrubhumi Printing Press, Calicut; Foot Note (10) pp.408.

⁴¹ P.S.Purushottaman Nampoothiri (2005); *Madhaveeyam*, S.T.Reddiar, Quilon; Chap-, Ver-26, pp-71.

13	Hastha	38-42	45-49	22-26	7 ^{1/2} -15	26
14	Chithira	38-44	44-48	20-24	55-60	30
15	Swathi	34-38	38-42	14-18	21-30	38
16	Vishakha	38-42	38-42	14-18	01-08	38
17	Anuradha	44-48	28-32	10-14	52-60	36
18	Jyeshtha	48-52	38-42	14-18	20-30	34
19	Moola	44-48	44-48	20-24	01-08	32
20	Poorvaashada	54-58	48-52	24-28	52-60	42
21	Utharashada	34-38	44-48	20-24	20-30	44
22	Sravana	32-36	34-38	10-14	1-8	46
23	Dhanishta	40-44	34-38	10-14	52-60	48
24	Shatabhisha	48-52	42-46	18-22	20-30	50
25	Poorva Bhadrpadā	54-58	40-44	16-20	1-8	52
26	Uthara Bhadrpadā	42-46	48-52	24-28	52-60	52
27	Revati	48-54	54-58	30-34	20-30	54

Table 5.6 Amruta, Visha, Ushna and Mrutyua Ghatikas

Prashnamargaacharya has explained that the *Amruta Ghatia* comes after *Visha Gahtikas* for a period of four *Ghatika*. He has expedited the exceptional statement upon this and left for the learned for further speculations. It reserves the right to choose the compatible one based on the worldly experience and as per the valued advises from the scholars. As *Madhaveeyacharya* has substantiated the exception with true versification, it is advisable to adopt as per one's will and wish. However, considering the Amrita Ghatikas for all the auspicious endeavours and avoiding the *Visha Ghatikas*, *Ushna* and *Mrutyubhaga* for every *muhurtas* as deemed fit.

इत्यादि दोषरहिते कालेऽमृतघटीषु च शुभानामुदये दृष्टौ मुहूर्तेषु शुभेषु च सिद्धामृतादि योगेषु पृच्छाभीष्टकरा ।⁴²

The time span of *Amruta Ghatika* is equivalent to Amrita Yoga which is considered as the most auspicious Muhurta applicable to all endeavours.

अमृतघटिकास्समस्ते शुभकर्मण्यमृतयोगवद् ग्राह्यः विषरोगचिकित्साविधौ शुभा इति वाच्यमिदम् ।⁴³

Madhavacharya opined that this time span is the most meticulous for commencing venomous treatments.

⁴² Dr. B.V.Raman (1991); *Prashnamarga-I*, Motilal Banarsidas Publishers, Delhi; Ver-21, pp-45-47

⁴³ P.S.Purushottaman Nampoothiri (2005); *Madhaveeyam*, S.T.Reddiar, Quilon; Chap-4, Ver-26, pp-71.

5.12. ASTROLOGICAL OVERVIEW ON MOON IN ZODIAC SIGNS

The own sign of Moon is Cancer and it is a watery sign symbolizing the Crab. Exalted position of Moon is Taurus 0° to 3° and debilitates in Scorpio sign. Moon's detrimental sign is Capricorn having combination of the earth and night. The nature of moon is nocturnal with two cosmic principles and containing. Moon that is basically subtle and with emotive characteristics clubbed with water and earth sign.⁴⁴

Brihajjatakam's "Chandra Rashisheela Adhyaya" distinguish the true characteristic of the native born during moon-based zodiac signs in Astrology. *Varahamihiracharya* stipulates that the astrological analysis about the particular native is possible, considering the power of moon that stands at the top even though the birth Ascendant is added with salient features. The position of the moon is causative for differentiation in characteristics of the native and further behavioral changes spread throughout the life. The specific features of the twelve signs where in moon is posited are as follows:-

5.12.1. MOON ASCENDANT ARIES

Aries ascendant native possesses exceptional character with instinct control over others. He will be having round eyes and owing tendency to overact. All his actions will be seemingly quick reactive either in a state of irritation or enjoyment. He will be fond of delicious vegetable nutriment, like frequent travel, sexual union and easily contented. The native will enjoy all the material enjoyment and wealth along with servants. The Aries native gives appropriate directions with expressive emotions. Having disfigured nails, faint knees, befriending and haughty. His hands would be having weaponry symbols like Shakti. He could not keep the grudge quite a long time as fickle minded and afraid of water. They are seemingly proactive and express their feelings in an open manner.

वृत्ताताम्रदृग् उष्ण शाक लघुभुक् क्षिप्र प्रसादोऽटनः कामी दुर्बल जानुरस्थिरधनः शूरोऽङ्गना वल्लभः।सेवाज्ञः कुनखी
व्रणाङ्कित शिरा मानी सहोत्थाग्रजः शक्त्या पाणि तले अङ्कितोऽतिचपलस्तोये अतिभीरुः क्रिये ॥⁴⁵

⁴⁴ Kevin Burk (2003); Astrology: Understanding the Birth Chart A Comprehensive Guide to Classical Interpretation; Llewellyn Publication USA; pp-101 to 107.

⁴⁵ Brahmasri P.S.Purushottman Nampoothri(2008); *Brihajjataka Paddati*; S.T.Reddiar, Kollam, Chap-4;

5.12.2. MOON ASCENDANT TAURUS

The exalted sign of moon is Taurus with strong minded in several occasions. The physical appearance will be handsome, gentle walk, having rounded face, possessing identification marks on back, face or hidden scars on side of the body. He may be having the capacity for direction and emotional role model. Taurus native will be multi-faceted personalities, liberal, bearer of misfortunes, sufferer of mishaps and moody to a certain extent. He may be phlegmatic in nature separated from the kinsmen, wealth and sons as he express sensitive issues in physical plane. Attachment to the traditional kith and kin, fond of women and wavering mentalities are the peculiarities of the native. The native will be very much sensitive about materials possessions and refrain from unpleasant emotions.

कान्तः खेल गतिः पृथूरुवदनः पृष्ठास्य पार्श्वार्ङ्कितस्त्यागी क्लेश सहः प्रभुः ककुदवान् कन्या प्रजः श्लेष्मलः
पूर्वैर्बन्धु धनात्मजैर्विरहितः सौभाग्ययुक्तः क्षमी दीप्ताग्निः प्रमदा प्रियः स्थिर सुहृन् मध्यान्त्य सौख्यो गवि ॥⁴⁶

5.12.3. MOON ASCENDANT GEMINI

The person born with Moon Sign in Gemini will be fond of female friends and will exhibit over- enthusiasm in sexual matters. The social contacts will be less due to his emotional attitude. A Gemini native will be a scholar who explores the external possibilities and discoveries. He may have a sweet voice, may think sharply and may be skilled in mockery. The native has an expression of duality, encompassing his worldly experience. He may be sportive, fond of music, art and amusements, seeking cohabitation with hermaphrodites. He may be in possession of scientific ideas and he cannot sustain his emotions for long.

स्त्री लोलः सुरतोपचार कुशलस्ताम्रेक्षणः शास्त्रविद् दूतः कुञ्चित मूर्धजः पटु मतिर्हास्येङ्गितद्युतवित् ।
चार्वाङ्गः प्रिय वाक् प्रभक्षणरुचिर्गीत प्रियो नृत्यवित् क्लीबैर्याति रतिं समुन्नत नसश्चन्द्रे तृतीयऋक्षगे ॥⁴⁷

5.12.4. MOON ASCENDANT CANCER

The Moon is the ruler ship of Cancer as the personification of the universal cosmic energy. The physical features of the Cancerous ascendant consists of a bent body and a high hip with a to and fro walking. He may be have frigid emotions, holding memory of all his

Ver-29 pp-57.

⁴⁶ Brahmasri P.S.Purushottman Nampoothri(2008); *Brihajjataka Paddati*; S.T.Reddiar, Kollam, Chap-4; Ver- 30; pp-57.

⁴⁷ Ibid; Chap-4; Ver-31; pp-58.

experience. He will be a scholar of several sciences of universal belongingness with emotional performance. He may have increased and decreased state of wealth all the time as a role model of the Moon. The native may be overacting and focused on core emotional aspects for survival, with external support. He will be the owner of palatial buildings, decorated gardens and ponds, fond of water and moisture.

आवक्रद्रुतगः समुन्नत कटिः स्त्री निज्जितः सत् सुहृद् दैवज्ञः प्रचुरालय क्षयधनैः संयुज्यते चन्द्रवत् ।

ह्रस्वः पीन गलः समेति च वंश साम्ना सुहृद् वत्सलस्तोयोद्यानरतः स्व वेश्म सहिते जातः शशाङ्के नरः ॥⁴⁸

5.12.5. MOON ASCENDANT LEO

The native with Leo ascendant is seemingly very self-centered with irascible temper. As he is warm and generous, he enjoys giving and sharing, nurturing and protecting. He will be fond of animal food, liking forests and hilly areas. The angry character trifles him for a long period with mental anxieties. They see everything with fixed principles and are haughty and attached to mother. They always expect external validation to keep self-worth in the society. They try to build up group consciousness and identify the eternal connection of the world.

तीक्ष्णः स्थूल हनुर्विशाल वदनः पिङ्गेक्षणोऽल्पात्मजः स्त्रीद्वेषी प्रिय मांस कानन नगः कुप्यत्यकार्ये चिरम् ।⁴⁹
क्षुत्तृष्णोदरदन्त मानसरुजा सम्पीडितस्त्यागवान् विक्रान्तः स्थिरधीः सुगर्वित मना मातृविधेयोऽर्क भे ॥

5.12.6. MOON ASCENDANT VIRGO

A Person born with the Moon sign Virgo will exhibit modesty, be of mild and beautiful eyes and handsome gait; shoulders and arms sunk or depressed; fond of living in comfort, having soft body; truthful, skilled in dance, music and painting; scholar of *Sastras*; virtuous and intelligent, fond of sexual union; enjoys the house and property of other men; lives in foreign lands; blessed with sweet speech. They will have more daughters and very few male babies.

ब्रीला मन्थर चारु वीक्षण गतिः स्रस्तांस बाहुः सुखी श्लक्ष्णः सत्यरतः कलासु निपुणः शास्त्रार्थविद् धार्मिकः ।
मेधावी सुरत प्रियः पर गृहैर्वित्तैश्च संयुज्यते कन्यायां परदेशगः प्रिय वचाः कन्या प्रजोऽल्पात्मजः ॥⁵⁰

⁴⁸ Brahmasri P.S.Purushottman Nampoothri(2008); *Brihajjataka Paddati*; S.T.Reddiar, Kollam,Chap-4; Ver-32; pp-58.

⁴⁹ Ibid Chap-4; Ver-33; pp-59.

⁵⁰ Ibid. Chap-4; Ver-34; pp-59.

5.12.7. MOON ASCENDANT LIBRA

A Person born with the Moon in sign Libra will be a worshipper of Devas, Brahmins, and holy men; intelligent; will never covet the property of others; enjoyer of religious life; subject to the influence of women; tall and stout ; elevated nose; thin and defective limbs and fond of travels; gorgeous trader; bearing the name of a Deva and excellent surname granted by a body of learned men; often sickly; guardian of family and mostly disgraced and precluded by his kinsmen.

देव ब्राह्मण साधु पूजनरतः प्राज्ञः शुचिः स्त्री जितः प्रांशुश्च उन्नत नासिकः कृश चलद् गात्रोऽटनोऽर्थान्वितः
हीनाङ्गः क्रय विक्रयेषु कुशलो देवद्वि नामा सरूक् बन्धूनाम् उपकार कृद् विरुषितस्त्यक्तस्तु तैः सप्तमे ॥⁵¹

5.12.8. MOON ASCENDANT SCORPIO

A Scorpio Native is energetic and primarily focused on one-to-one relationship. They are unable to express their own feelings and thereby encounter enormous challenges. They may have stomach problems and will be mostly separated from parents or masters. The natives will not be straight forward, having hiding tendency. Their limbs may be having the symbols of fish, birds or *Vajrayudha* and they will be respected by the higher authorities like Kings.

पृथुल नयन वक्षा वृत्त जङ्घोरु जानुर्जनक गुरु वियुक्तः शैशवे व्याधितश्च ।
नर पति कुल पूज्यः पिङ्गलः क्रूर चेष्टो झष कुलिशखगाङ्कश्छन्न पापोऽलिजातः ॥⁵²

5.12.9. MOON ASCENDANT SAGITARIUS

The Sagittarius natives have a fair and square body and they seek result- oriented projects. A Person born with the Moon sign Sagittarius may be having a quest for truthfulness and understanding. They reach superb levels with their universal knowledge in sculpture. They have a curvaceous body and are very tough to love. The natives are laureates of superior eloquence, keen to take all challenging tasks and they become flexible only through mild approach and swift words.

व्यादिर्घास्य शिरो धरः पितृ धनस्त्यागी कविर्वीर्यवान् वक्ता स्थूलरद श्रवोऽधर नसः कर्मोद्यतः शिल्पवित् ।
कुब्जांशः कुनखी समांसल भुजः प्रागल्भवान् धर्मविद् बन्धु द्विट् न बलात् समैति च वंश साम्नैक साध्योऽश्वजः ॥⁵³

⁵¹ Brahmasri P.S.Purushottman Nampoothri(2008); *Brihajjataka Paddati*; S.T.Reddiar, Kollam Chap-4 Ver-35; pp-59.

⁵² Ibid. Chap-4; Ver-36; pp-60.

⁵³ Brahmasri P.S.Purushottman Nampoothri(2008); *Brihajjataka Paddati*; S.T.Reddiar, Kollam, Chap-4;

5.12.10. MOON ASCENDANT CAPRICORN

The Moon in Capricorn is a gifted actress who is ultimately savaged by the critics because of her tendency to overact emotionally. They may be reluctant to express feelings and emotions in an acceptable manner. Majority of them are attached to family members and kith and kin in terms of virtue. They possess thin lower limbs, waist and medium physique. Sometimes a few of them are attached to the old women of inferior caste. They may be shameless or merciless, having the symbols of flags in their arm. Many of them are sufferers of rheumatic problems during the period of Saturn.

नित्यं लालयति स्वदार तनयान् धर्मध्वजोऽधः कृशः स्वक्षः क्षाम कटिर्गृहीत वचनः सौभाग्ययुक्तोऽलसः ।
शीतालुर्मनुजोऽटनश्च मकरे सत्वाधिकः काव्य कृल् लुब्धोऽगम्य जराङ्गनासु निरतः सन्त्यक्त लज्जोऽघृणः ॥⁵⁴

5.12.11. MOON ASCENDANT ACQUARIUS

The person born with the Moon in sign Aquarius will be sinful, having dwarf pot-shaped body with enough muscles. Their neck will have resemblance to a camel. The native will be nurturing, protecting, supporting and appealing. He may be interested in unfair and wicked activities. Several Aquarians are weak-minded, deaf and fond of females motivated by sinful activities. They are tight-fisted and greedy, but attached with the luxuries of friends and relatives. The wealth in their possession will escalate though the income and expenditure will almost be the same.

करभ गलः शिरालुः खर लोमशदीर्घ तनुः पृथु चरणोरु पृष्ठ जघनास्य कटिर्जरठः ।⁵⁵
परवनिताथ पाप निरतः क्षयवृद्धियुतः प्रिय कुसुमानुलेपन सुहृद् घटजोऽध्वसहः ॥

5.12.12. MOON ASCENDANT PISCES

A Person born with the Moon in sign Pisces will have connection with water and watery products. They are hypersensitive and receptors of emotions, transmuting the negativity. They may have perfect limbs and a handsome nature. He may have attractive eyes and his actions will be mild. He can enjoy the traditional wealth and family property. The native will

Chap-4; Ver-37; pp-60.

⁵⁴ Ibid. Ver-38; pp-61.

⁵⁵ Brahmasri P.S.P. Nampoothri(2008); *Brihajjataka Paddati*; S.T.Reddiar, Kollam, Chap-4; Ver- 39 pp-61

become the victim of disgrace of others due to immoral trafficking. The native becomes an unconscious magnet for other people's negativity.

जल परधन भोक्तादार वासोऽनुरक्तः समरुचिर शरीरस्तुङ्ग नासो बृहत्कः ।
अभिभवति स पत्नान् स्त्री जितश्चारु दृष्टिर्द्युति निधि धन भोगी पण्डितश्चान्त्यराशौ ॥⁵⁶

The results connected with the Moon Ascendant are perfect and fully experiential during the own Main period, Sub-Period and Sub-Sub-Periods in one's life.

बलवति राशौ तदधिपतौ च स्व बलयुतः स्याद् यदि तुहिनांशुः ।
कथित कलानाम् अविकलदाता शशिवद् अतोऽन्येत्यनुपरिचिन्त्याः ॥⁵⁷

5.13. STRENGTH OF MOON ASCENDANT

Madhavacharya emphasized the importance of Muhurta for Marriage with the principle of - विशेषेण वहति इति विवाहः). Against Female Horoscope, when the 7th bhava is owned by the sun, she may be separated from the husband. If the *Sapthama Bhava* is owned by Mars, it will be the symptom of demise of the husband; and Mercury or Saturn is posited therein; her husband may be an erratically vacillating personality. If the marriage happens while moon is aspected from the malefic or their combinations, the female would become aberrant and iniquitous. Under such contexts, utmost importance shall be given while scrutinizing the female chart and shall be extended against male-chart also.

5.14. JANMA CHANDRA PHALAM-EXCEPTION OF MOON

समस्तकार्येषु वलर्क्षपक्षे निशाकरस्योदय वारवर्गाः शुभाः प्रदिष्टा बहुले विवाज्यास्सदाप्यनिष्ठो हृदयो विवाहे ।⁵⁸

The Monday falls in *Shukla Pasha*, the sign in which the moon rises and *Ashtavarga* or Hora of *Chandra* are the most valid time for doing any rites or business. Under this method,

⁵⁶ Brahmasri P.S.Purushottman Nampoothiri(2008); *Brihajjataka Paddati*; S.T.Reddiar, Kollam Chap-4; Ver-40; pp-62

⁵⁷ Ibid. Chap-4; Ver-41-; pp-62

⁵⁸ P.S.Purushottaman Nampoothiri (2005); *Madhaveeyam*, S.T.Reddiar, Quilon; Chap-3, Ver-4, pp-49

the *Krishna Paksha* is exempted from all. In case of marriage time fixation, the time of moon rise shall be exclusively exempted especially seventh and eight *bhava* of *Muhurta Raashi*.

Now-a-days, debates are going on, on several occasions regarding veracity of match making and malefic combinations in horoscope. According to Astrology match-making is indispensable to have an idea of the character of the bride and bride groom. Generally man is the mixture of complexities wherein the peculiarity of inborn mannerisms and difference in opinion will be the decisive factor ever in human life. As the practical does not have re-takes, Jyotisha specifically renders more importance to female than male before the marriage. Knowing the real nature of the couple becomes supportive to take precautions for adjusting the life with give- and-take policy. As per the versification of *Madhavacharya*, the symptoms of female character have been obviously told for the purpose of evaluation of the natal chart in terms of the position of the moon. In a female horoscope, if the marriage occurs while the Sun is posited at the 7th bhava of the moon ascendant, she may be given up by the bridegroom.

इन्दोः कामे दशशतकरे वल्लभेनोज्ज्वला स्यात्तस्मिन् वध्वा दयितमरणं भूमिपुत्रो विधत्ते । वीर्योपेतौ रविजशशिजौ प्रेयसो दुर्बलत्वं पापाचारा युवातिरशुभैरदृष्ट इंदौ युते च ॥⁵⁹

If the 7th bhava possesses either Mars or Mercury, there are ample chances for the separation or life becomes unsuccessful. If the moon gets aspected and becomes a combination of malefics, the bride will be sinful. The same rule is applicable to male also. If the 2nd bhava is owned with banefics and the 8th bhava possesses malefics and if the marriage occurs during that time, it is likely to result in the death of the bride.

इन्दोर्धनाष्टमगौ क्रमशो विवाहे सौम्याशुभौ जनयतो मृतिमेव वध्वाः । क्रूरग्रहेऽष्टमगते विधवा भवेत्सा चंद्रेणालीवृषसिंहगतेऽल्पपुत्रताम् ॥⁶⁰

When the terrible malefic is positioned in 8th bhava, it is likely to cause death of the bridegroom. (स्त्रीणां विवाहकाले निधनस्थानस्थितो यदा भौमः रक्तस्रावातंको भवत्यप्रत्यक्षयो वापि). Another

⁵⁹ Ibid; Chap-8, Ver-40, pp-131

⁶⁰ P.S.Purushottaman Nampoothiri (2005); Madhaveeyam, S.T.Reddiar, Quilon; Chap-8, Ver-41, pp-131.

verse substantiates that if the position of the moon is in Virgo or Scorpio, the native should be having low progenies. If the moon is owned at 5th or 9th *bhava*, there is no room for having inheritors at all. Contemplation of *Trimshaamshaka* results are well applicable in case of Natal Charts, Temporal *Prashna* and similarly in *Muhurta*. The instance rule is exclusively applicable to female.

चन्द्रे भौमग्रहे कुजादिकथित त्रिंशांशकेषु क्रमाद् दुष्टा दास्यवती सुशीलविभावा मायाविनी दोषिणी शुक्रक्षे बहुदूषणान्यपतिगा पूज्या सुधीर्विश्रुता श्रक्षे छत्मवतीनपुंसकसमा साध्वी गुणाढ्योल्सुका ।⁶¹

If the moon is located at the signs of Mars (Aries and Scorpio) and consecutively fall into *Trimshaamshaka* of Mars, the bride will be abused, resulting in disgrace to the race. If it is in *Trimshaamshaka* of Saturn, she becomes mortified with enslavement or eunuch.

स्वच्छन्दा भर्तृघातिनृतिमहितगुणा शिल्पिनी साधुवृत्ता चान्द्रे जैवे गुणाढ्या विरतिरतिगुणा ज्ञातशिल्पादि साध्वी मंदे दास्यन्सक्ताश्रितपतिरसती निष्प्रजा चाक्कभे स्याल दुर्भाषा हीनवृत्ता धरणिपतिवधुः पुंविचेष्टान्यसक्ता ।⁶²

If it becomes the sign of Mercury, she becomes incognito and Venus *Trimshaamshaka* is causative for sinful deceit. If the location becomes the sign of Jupiter, she will be the most respectful.

5.15. SIGN-WISE TRIMSHAMSHAKA CHART OF MOON

The *Madhaveeyacharya* has specifilly indicated the *Trimsamshaka* Phala vide his narration which is well applicable against analysis of *Prashna*, horoscope and Fixation of auspicious time.

⁶¹ Ibid. Chap-8, Ver-42, pp-132.

⁶² Ibid. Chap-8, Ver-43, pp-132

SN	Transiting Planet	Located Sign	Trimshamshaka Lord	Trimshaamska Result
1	Moon	Cancer	Mars	Independent
2	Moon	Cancer	Saturn	Widow
3	Moon	Cancer	Jupiter	Qualitative
4	Moon	Cancer	Mercury	Scholastic Sculptor
5	Moon	Cancer	Venus	Moralist
1	Moon	Sagittarius-Pisces	Mars	Virtuous Woman
2	Moon	Sagittarius-Pisces	Saturn	Displeasure
3	Moon	Sagittarius-Pisces	Jupiter	Virtuous
4	Moon	Sagittarius-Pisces	Mercury	Artistic Sculpture
5	Moon	Sagittarius-Pisces	Venus	Chastely
1	Moon	Capricorn-Aquarius	Mars	Servant
2	Moon	Capricorn-Aquarius	Saturn	Harlot
3	Moon	Capricorn-Aquarius	Jupiter	Dependent of Husband
4	Moon	Capricorn-Aquarius	Mercury	Blasphemic
5	Moon	Capricorn-Aquarius	Venus	Childless
1	Moon	Leo	Mars	Slandering
2	Moon	Leo	Saturn	Reviled
3	Moon	Leo	Jupiter	Queen
4	Moon	Leo	Mercury	Masculine Attribute
5	Moon	Leo	Venus	Immoral

Table 5.7 Moon in Sins and Trimshamshaka Results.

The position of the moon has specific effects while positing its favourable signs bestowing auspicious results always.

5.16. POSITION OF MOON IN ZODIAC SIGNS AND PLANETARY ASPECTS:

The Fundamental Text *Saravali* narrated by *Kalyanavarma* has versified the role of moon ascendants and its aspected consequences which is highly informative in terms of research enquiry. Sufficient supportive verses are available about the consequences of moon.

But the versification of *Saravali* substantiates the significance of the moon and different aspects towards the moon and the sign in which it exists. The natal chart analysis becomes perfect to reckon the causative results about the moon based on the aspect received from the other planets.

5.16.1. MOON IN ARIES WITH ASPECT TO OTHERS.

सेवाविन्नस्थिरस्वस्सहजविरहितस्साहसी वान्भाद्रः कामार्तः क्षामजानुः कुनखतनुकचश्चंचलोमानवित्तः
पद्माभैः पाणिपादैर्वित्तसुतजनो वर्तुला रक्तः नेत्र सस्नेह स्थोयभीरुर्वण विकृतशिराः स्त्रीजितोमेषा इंदौ
अत्युग्रतरोनृपतिः प्रणतानां मार्दवं भजति जातः धीरः संग्रामरुची रविणादृष्टे शशिनि मेषे
दांताक्षिरोगतप्तः विषशिखिवातास्त्रवैकृतशरीरः माण्डलिकस्स्यान्मेष कुजदृष्टे शशिनि मूत्रकृच्छ्रार्तः
नानाविद्याचार्यः सद्वाक्यास्स्यान्मनोभीरुः बुधदृष्टे मेषस्थे निशाकरे सल्कविर्विपुल कीर्तिः
बहुभृत्यधनसमृद्धो नृपतेस्सचिवश्चमुपतिर्व्वाऽपि मेषगृहे हिमरश्मौ दृष्टे गुरुणा पुमान् जातः
सुभगः सुतधनयुक्तोवरयुवति विभूषणोऽल्पभोक्ता च मेषे शशिरामयूखे भृगुतनयनिरीक्षिते भवति
विद्विष्टो बहुदुःखोदारिद्र्यार्तो मलीमसोऽनृतवाक् मेषेशिशिर मयूखे रवितनय निरीक्षिते भवति ।⁶³

Should the Moon be in Aries, the native will be having ideal body, worshipper of the reputed, blessed with temporal wealth, devoid of the co-born, adventurous, sexually infatuated, libidinous, manifested with false prestige, horrid nails and hairless, lotus colored, principled, blessed with perfect limbs, adequate progenies, fear of watery bodies, wounded head, friendly and victory over females.

When the Moon is in Aries at the time of birth and viewed Sun, the native will be hot-tempered, occupying majestic features, kind-hearted on dependents, be intrepid and fond of warfare activities. The native of Aries Moon aspected by Mars may be having dental infection, ocular ailments, bearer of wounds and scars from fire, infected from poison, weapons or attacks, tempestuous and a patient of urinary problems.

Should Mercury aspected Moon in Aries, the native will teach various disciplines, consulting agent, science teacher, resourceful interpreter, covetous, tender-hearted and poet of high esteem.

⁶³ Puliyoor.P.S.P.Namppothiry (2012); Saravali-I; S.T.Reddiar, Kollam, Chap-23, Ver-1-7; pp-229.

When Jupiter aspects the Moon in Aries, the person possesses domestic servants, gifted with profuse wealth and a secretary to minister or the ruler.

Venus aspecting the Moon in Aries denotes, that the subject will be blessed, endowed with progenies, materials benefits, extremely handsome, affluent and privileged with ornamented youthful ladies.

Aries Moon viewed by Saturn indicate, that the native will be interdicted by ancestors, untruthful, persecuted, poverty stricken and filthy body.

व्यूढोरस्कोऽतिदाता घनकुटिलकचः कामुकः कीर्तिशाली कांतः कन्याप्रजावान् वृषसमनयनो हंसलीलाप्रचारः
मध्यांते भोगभागी पृथुकरचरणस्कंधजान्वास्य जंघ सांकः पाश्चात्यर्पृष्ठे काकुत शुभगति क्षान्तियुक्तो गर्वीदौ |⁶⁴

The Taurus owned Moon Ascendant describes that the native will have a wide chest, curly hair, licentious, prominent, talented, blessed with female progenies, bulls-eye shaped, unable to alienate the good and bad, enjoyer of life during youth and old age, charitable donor, swan-like movements, having muscles like the hump of a bull, graceful, holding identification marks on the face or back side of the body and endowed with tolerance.

5.16.2. MOON IN TAURUS WITH ASPECT TO OTHERS.

कर्षकमतिकर्मकरं द्विपद चतुष्पदैः समृद्धं च प्रायोगिकं प्रकुरुते वृषभे रविवीक्षितश्चन्द्र
अतिकामं कुजदृष्टो युवतिकृते नष्टसारमित्रजनम् हृदयहरं नारीणां मातुरपथ्यं शशी वृषे कुरुते
प्राज्ञं वाक्यविधिज्ञं प्रमुदितमिष्टं समंतभूतानां जनयति बुधेनदृष्टश्शशी वृषेऽनुपमगुणैर्युक्तं
स्थिरपुत्रदारसुहृदं मातापितृभक्तिमंतमतिनिपुणं धार्मिकमति विख्यातं गवि गुरुदृष्टश्शशी कुरुते
भूषणयानगृहाणां शयनासनगंधमाल्य वस्त्राणां भागिनमुपभोक्तारं सितेक्षितोगवी शशी कुरुते
धनहीनमनिष्टकरं वृषभे द्वेष्यं सदा च युवातीनां सुतमित्रबंधुसहितं रविसुतदृष्टश्शशी कुरुते
पूर्वार्धे संभूतो जननीमृत्युं करोति न चिरेण पश्चादद्धे वृषभे पितुर्व्वियोगं शशी कुरुते |⁶⁵

⁶⁴ Puliyoor P.S.P. Namppothiry (2012); Saravali-I; S.T.Reddiar, Kollam, Chap-23, Ver-8; pp-231.

⁶⁵ Ibid. Chap-23, Ver-9-15; pp-231-232.

Should the Moon be in Taurus and be in aspect to the Sun, the native will be diligent agronomist blessed with all quadruped domestic animals, bearer of practical knowledge and well-off.

When Mars observes the Moon in Taurus, the subject will be highly sentimental, bereaved from the lineages, attractive to women and indisposed by the mother.

Should the Moon be in aspect from Mercury, the native will be charismatic scholar, will know the code of communications skills, significant speaker with incomparable qualities and conformist to all the living beings.

Jupiter aspected Moon in Taurus, illustrate the native as a model character living with ideal wife and children with belongings of relatives, enthusiast of parents, honorable and a personality of illustrious qualities.

If the Moon in Taurus gets aspect from Venus, the native will be bestowed with ornaments, vehicles, opulent buildings with all comforts and achiever of all worldly amenities.

If it is Saturn that aspects the Moon in Taurus, one will be bereft of wealth, repugnant with mother and wife, blessed with noble children, families and kinsfolk. If the Moon be in the first half of Taurus, it is likely to come death of the mother and the position in second half adversely affecting the longevity of father.

5.16.3. MOON IN GEMINI IN ASPECT TO OTHERS.

उन्नासश्यामचक्षुः प्रचुरविधिकला काव्यकृत् भोगभोगी हस्तेमत्स्याधिपांको विषयसुखरतो बुद्धिदक्षस्सिरालः
कांतस्सौभाग्य हास्यप्रियवचनयुतः स्त्रीजितो व्यायतांगो यातिक्लीबैश्च सख्यंशशिनि मिथुनगे मातृयुग्मप्रपुष्टः
प्रज्ञाधनं प्रकाशं मिथुने रूपान्वितं सुधर्मिष्ठं अतिदुःखितमल्पार्थं करोति सूर्येक्षितश्चन्द्रः
अतिशूरमतिप्राज्ञं सुखवाहनविभवरूप सम्पन्नं कुरुते मिथुने चन्द्रो वक्रेण निरीक्षितोऽवश्यं
अर्थोत्पादन कुशलं कुरुतेह्यपराजितं सुधीरं च पार्थिवमखण्डिताज्ञं मिथुने बुधवीक्षितश्चन्द्रः
विद्याशास्त्राचार्यं विख्यातं सत्यवाचमतिरूपं मान्यं वाग्मिनमिदुः कुरुते गुरुवीक्षितोमिथुने
वायुवतिमालयवस्त्रैर्वरवाहनयान भूषणैर्मणिभिः क्रीडांकुरुते पुरुषो भृगुदृष्टे शशिनि मिथुनस्थे

कुरुते बांधवारहितं युवतिसुखविभूतिं वर्जितं चापि अधनलोकद्वेष्यं जूतमे शनिनेक्षितश्चन्द्रः ।⁶⁶

If the Moon is in Gemini at birth, one will have elevated nose and shadowy eyes, dexterous, aesthetic love of art and literature, sexual hedonism, holding lines of fish on the palm, fond of worldly gratifications, body with wiry sinews, ludicrous intelligent, delighted, acquiescent of women, keeping friendship with eunuchs, neutral to companions and grown by step mothers.

When the Gemini Moon at birth aspected by the Sun, the native will be quite handsome, intelligent, virtuous, charitable and money lagging.

If Mars offers aspect to the Moon in Gemini, the person will be very gallant, well educated, blissful, sanctified with vehicles, plethora of wealth and prettiness.

When the Moon in Gemini is aspected by Mercury the native become capable of keeping superfluous on wealth and immovable properties, captivating, unbeatable, high commanding and challengeable.

If Jupiter aspects the Moon in Gemini, one will be an educator of Shastras, be famous, truthful, very exquisite, honourable and an expressive speaker.

When Moon in Gemini gets aspect from Venus, the person will be endowed with the entertainments of matchless females, coronets, cots, couches, transports, person of festooned stones and jewels

Should Saturn aspect the Moon in Gemini, the subject will be devoid of kinsfolks, fellow associate, delightful, wealthy but unfavorable to the community.

⁶⁶ Puliyoor P.S.P. Namppothiry (2012); Saravali-I; S.T.Reddiar, Kollam, Chap-23, Ver-16-20; pp-229-233-234.

5.16.4. MOON IN CANCER WITH ASPECT TO OTHERS.

युक्तसौभाग्ययोगैर्ग्रहसुहृदटनज्योतिषज्ञानशीलैः कामासक्तः कृतज्ञः क्षितिपतिवस्सचिवः सप्रमाणः प्रवासी
सोन्मादः केशकल्पो जलकुसुमरुचिर्हानीवृद्ध्यानुयातः प्रासोदोद्यानवापी प्रियकरणरतः पीनकण्ठः कुलीरे
नरपतिपुरुषमधन्यं धनरहितं क्लेशकारकं वापी कुरुते स्वगृहे चन्द्रो रविदृष्टो दुर्गपालं च
शूरं विकलशरीरं मातुरनर्थावहं प्रियं दक्षं क्षितितनयवीक्षिततनुश्चन्द्रो निजराशिसंस्थितः कुरुते
अविकलमतिं नयज्ञं जनयतिबुधवीक्षितः शशी स्वगृहे धनदारपुत्रवन्तं नृपसचिवं सौख्यवन्तं च
नृपतिं नृपगुणयुक्तं नयविनय पराक्रमाक्रांतं स्वगृहे सुखितसुभार्या जनायति चंद्रस्सुरेज्य संदृष्ट
धनकनक वसनयोषिद्रत्नानां भाजनं शशी कुरुते कर्कटे सितदृष्टो वेश्याजननायकं कान्तं
अटनमसुखं दरिद्रं मातुरनिष्ठं प्रियानृतं पापं शनीन दृष्टः स्वगृहे करोति शशभृन्नरं नीचम् |⁶⁷

The native with Moon Ascendant in Cancer will be privileged, valiant, owner of multiple dwellings, supportive, expeditious Astrologer, sumptuous, obliged, loyal minister, overseas resident, zealous, hirsute, round neck, fond of aquatic flowers, interested in building construction and digging public wells.

If the Moon in own house at the time of birth and viewed by the Sun, the native will be worked as infantry under the ruler, impecunious, industrious, troublesome, and a security personnel of forestry and forts of royal service).

When the Moon in Cancer is aspected by Mars, the subject will be valorous, war-footed, ominous to mother and competent to all the assigned activities.

Should Mercury bestows his aspect to the Moon in Cancer, he will be intelligent, policy maker, ministerial staff of the rulers, and blessed with wealth, partner and progenies.

The Moon viewed by the Jupiter towards own House cancer indicates, that the native will be a ruler or equivalent position of the bureaucrat blessed with ethical policies, obedience and prowess who lead happy life along with family.

⁶⁷ Puliyoor P.S.P. Nampoothiry (2012); Saravali-I; S.T.Reddiar, Kollam, Chap-23, Ver-23-29; pp-229-234-236.

If Venus aspects the Moon in Cancer, the subject will be endowed with wealth, golden properties, good partners, craze in the best clothes and splendid jewels, and being fond of prostitutes.

If Saturn aspect the Cancer-positing Moon, he will be of nomadic disposition, facing revulsion at mother, errant, incarcerated and the doer of sorcery.

5.16.5. MOON IN LEO IN ASPECT TO OTHERS.

स्थूलास्थिर्मदरोमा पृथुवदनगलोग्रस्वपिंगाक्षियुग्मः स्त्रीद्वेषीक्षुत्पिपासाजठरदरुजा पीडितो मांसभक्षः
दादातीक्ष्णोल्पपुत्रो विपिननगरतिर्मातृशयः सुवक्षाः विक्रान्तोकार्य लाभी शशभृतिरविभे सर्वगंभीर दृष्टिः
नृपतिसपत्नं कुरुते प्रोत्कृष्टलृष्टगुणं महास्वनं धीरं राविणा दृष्टः सिंहे पापतं विश्रुतं चन्द्रः
सेनापतिं प्रचण्डं नरयुवतिसुतार्थं वाहनोपेतं जनयत्युत्तमपुरुषं कुजेक्षितशन्द्रमाः सिंहे
स्त्रीसत्त्वं स्त्रीललितं स्त्रीवश्यं युवतिसेवकं सिंहे कुरुते बुधेनदृष्टो धनसुखभोगान्वितं चन्द्रः
अभिजातं कुलपत्रं बहुश्रुतं विश्रुतं गुणसमृद्धं च कुरुते नरेन्द्रतुल्यं गुरुदृष्टशशधरं सिंहे
प्रमदाविभवैर्युतं रोगिणमपि युवतिसेवकं कुरुते सूरतं विधिज्ञं प्राज्ञं शशी हरौ शुक्रसंदृष्टः
कर्षकमधनं कुरुतेऽनृतवाचं दुर्गपालकं सिंहे रविजने शशिदृष्टो युवति सुखैर्हीनमल्पकं च शशी ।⁶⁸

According to Moon Ascendant Leo, the native will have robust bones, scanty hair, broad and chubby face, trivial and yellowish eyes, abhorrence with women, hungry and thirsty, incurring belly disorders, serrate deteriorations, fond of flesh, low progeny, seeking sexual union at forests, wrathful, subjugated with mother, broad chested, prowess in battle, splendid outlook, loyal and resplendent.

If the Moon is in Leo with inspected Sun, the native will be equivalent to a king blessed with exceptional qualities, commands with high-pitched majestic voice, valorous, illustrious and fond of intoxicants.

For Mars aspected Moon in Leo, the natives will be a paramount ruler of the Army, blessed with wives, progenies and relatives, wealthy, healthy and supercilious among the people.

⁶⁸ Puliyoor P.S.P. Namppothiry (2012); Saravali-I; S.T.Reddiar, Kollam, Chap-23, Ver-30-36; pp-236-238.

Should Mercury aspect the Moon in Leo one shall be having fickle-minded, womanly nature, affiliated with the habit of chatting with women serve the opposite sex and having the tendency to enjoy splendid wealth, delight and hedonisms.

In case of Jupiter aspected the Moon in Leo, the native may have hereditary exaltations, progenies born from own clan, expert of archery and equal to the ruler.

Should Venus aspect the Moon in Leo, the native will possess wives, abundant wealth and high esteem, diseased, having female servants and knowable person of sexual science.

If the Moon in Leo is observed by Saturn, the person will be an agriculturist, under privileged, deceiver, malicious and devoid of satisfaction from the wife.

5.16.6. MOON IN VIRGO WITH ASPECT TO OTHERS.

स्त्रीलोलो लंबबाहुल्लालिततनुमुखश्चारु दंताक्षिकर्णो विद्वानार्यस्सुधर्मा प्रियवचनयुतस्सत्य शौचप्रधानः
धीरस्सत्वानुकंपी परविषयरतः क्षांति सौभाग्यभागी कन्याप्राय प्रसूतिर्बहुसुतरहितः कन्यकायां शशांके
नृपकोशकरं ख्यातं ग्रहीतवाक्यं प्रसिद्धकर्मणां कन्यायां रविदृष्टो भार्याहीनं शशि कुरुते
शिल्पाचार्यं ख्यातं धनवंतं शिक्षितं सुधीरं च कन्यायां कुजदृष्टो मातुरनिष्ठं शशी कुरुते
ज्योतिष काव्यविधिज्ञं विवादकलहेषु विजयिनं सुभगं सातिशयं कन्यायां जनयतिनिपुणं बुधेक्षितश्चन्द्रः
बंधुजनाढ्यं सुखिनं नृपकृत्यकरं गृहीतवाक्त्रयं च कन्यायां गुरुदृष्टो जनयति विभवान्वितं चंद्रः
कन्यायां बहुदारं विविधालंकारभोगिनमथाढ्यं सततमिहोर्जितमुदितं कुरुते भृगुणानिरीक्षितश्चन्द्रः
अदृढस्मृतिं दरिद्रं सुखरहितममात्रकं युवतिवश्यं कन्यायांयमदृष्टस्त्रीभोग्यधनं शशि कुरुते ।⁶⁹

Moon ascendant of Virgo will be hooked up with women, long handed, good looks, orderly teeth, eyes and ears, academic, preceptor of Vedas, eloquent in presentation, straight forward and untainted, valorous, kind-hearted, interested in others' affairs, forgiving disposition, auspicious and having more female progenies and less of male.

⁶⁹ PuliyoorP.S.P.Namppothiry (2012); Saravali-I; S.T.Reddiar, Kollam, Chap-23, Ver-37-43; pp-238-239.

If the Moon occupies Virgo at birth and is aspected by the Sun, the native will be in charge of imperial wealth, eminent, separated from wife, and grammarian who perform illustrious acts.

When the Mars aspects the Moon posited in Virgo, the subject will be skillful in mechanics, scholar of 64 fine arts and sculpture, recognized, wealthy, disciplined, audacious and will be unfavorable to mother.

Should it be Mercury, that lends aspect to the Moon in Virgo, the native will be proficient in astrology and literature, lucrative in disputes and a multi skilling talent.

Jupiter aspecting the Moon in Virgo indicates, that the native will be intertwined with his relatives, jubilant, dutiful person of royal kingdom and achiever of the self-earned wealth.

If Venus aspects the Moon in Virgo, the person will have multiple wives, be endowed with many kinds of make-ups, pleasures and wealth and will always be blessed with unexpected prosperities.

The Moon in Virgo beheld by Saturn indicates, that the native will not have sharp memory, suffering from poverty, grief, will be bereft of mother, and will be at the disposal of women and with accumulated wealth of females.

5.16.7. MOON IN LIBRA WITH ASPECT TO OTHERS.

उन्नासोव्यायतक्षः कृशवदनतनुर्भूरिदारो वृषाढ्यो गोगुह्याशौचसारो वृषसमवृषणो विक्रमज्ञः क्रियेशः
भक्तोदेवद्विजानाबहुविभवयुतः स्त्रीजितोहीनदेहो धान्यदानैकुबुद्धिस्तूलिनी शशधरे बंधु वर्गोपकारी
अधनं व्याधितमटनं परिभूतं भोगविप्रयुक्तं च असुतमसारंजूके जनयति रविवीक्षितश्चंद्रः
तीक्ष्णं चोरं क्षुद्रं परयोषिद्वन्धमाल्य संयुक्तं मतिमन्नयनातुरगं जनयति वक्त्रेक्षितश्चंद्रः
दृष्टोबुधेन चन्द्रः कालविदग्धं प्रभूतधनधान्यं शुभवाक्यं विद्वांसं देशख्यातं तुलाधरे कुरुते
जीवेक्षितस्तुलायां जनयति सर्वत्रपूजितं हिमगूः क्रयाविक्रयेषु कुशलं रत्नादिषु भाण्डजातेषु
ललितमरोगं सुभगं समुपचितांगं धनान्वितं प्राज्ञं विविधोपाय विधिज्ञं कुरुतेभृगु वीक्षितशशीवणिजी
कुरुते शशी धनाढ्यं प्रियवाक्यं वाहनैर्युतं जूके विषयरतिं सुखरहितं भास्करदृष्टोहितं मातुः ।⁷⁰

⁷⁰ Puliyoor P.S.P. Namppothiry (2012); Saravali-I; S.T.Reddiar, Kollam, Chap-23, Ver-44-50; pp-240-241.

The native of Libra based Moon Ascendant will have toffee-nosed, expansive eyes, insipid face, protracted body, person polyandry or polygamy, well-doing, valorous, having equal testicles similar to an ox, devotional, generous, valiant, owner of wholesome wealth, dependent on women, handicapped and magnanimous to the friends and relatives.

If the Moon is in Libra observed by the Sun, the person will be having orphaned wealth, unhealthy, wanderer, disgraced, affronted, bereaved from enjoyments, lack of progenies and force.

In the case of Mars aspected Moon in Libra, the person will be short-tempered, snappy burglar, mean fellow, tight-fisted, insignificant, clandestine, fond of swift things and ophthalmically diseased.

If Mercury aspects the Moon in Libra, the subject will be dexterous in arts, bearer of abundant affluence, propitious speaker, veteran and the most popular.

Should Jupiter aspect the Moon in Libra, the person will be honorific, expert of business dealing, Business Dealer of Earthenware and fond of gems and precious stones.

If Venus lends his aspect to the Moon in Libra, one will be charming, vigorous, an ideologist, blessed, premeditated and multi-skilled.

Should Saturn aspect the Moon in Libra, the native shall be well-off, liberal speaker, endowed with conveyances, lascivious, lustful, libertine, devoid of contentment and the dearest to mother.

5.16.8. MOON IN SCORPIO WITH ASPECT TO OTHERS.

लुब्धोवृत्तोरुजंघः कठिनतर तनुर्नास्तिकः क्रूरचेष्टः चोरोबाल्येरुगार्तो हतचिबुकनखश्चारुनेत्रस्समृद्धः
कर्मोद्युतःप्रदक्षः परयुवतिरतो बंधुहीनः प्रमत्तः चण्डोराज्ञाहतस्वः पृथुजठरशिराः कीटभेशीतभानौ
कुरुतेलोकद्वेष्यं बुधमटनं च वित्तवन्तं च दिनकरष्टोऽलिगतश्चन्द्रः सुखवर्जितं पुरुषं
अनुपमधैर्यं कुरुते नृपतिसमं वृश्चिकोविभूतियुतं शुभमजय्यं समरे प्रभक्षणं भूमिजेनदृष्टोब्जः

अचतुरममृष्टवाक्यं यमलापत्यं च युक्तिमन्तं च जनयति बुधेन दृष्टाः कूटकरं वृश्चिके च गीतयत्नं
कर्मासक्तं कुरुते लोकद्वेष्यं च वित्तवन्तं च गुरुणादृष्टोऽलिंगतो निशाकरो रूपवन्तं च
अतिमदमतीवसुभगं धनवाहनभोगललितमिह कीटे युवतिविनाशितसारं जनयति भृगुवीक्षितश्चंद्रः
नीचापत्यं कृपणं व्याधितमधनं च सत्यहीनं च जनयत्यंतक दृष्टो नरमधनं चन्द्रमाः कीटे । ⁷¹

Should the Moon be in Scorpio at birth, one will be a niggard, having round and flank thighs and shanks, spiky physique and nose, atheist, wretched diseased, malicious in acts, pilferer, ailments at childhood, disfigured chin and nails, attractive eyes, conscientious, competent, voluptuary, deprived of relatives, crazy luxuriant valorous, proprietor misappropriated wealth and body with large midriff and a big head.

If the Moon at birth is in Scorpio and aspected by the Sun, the native will be vituperated scholastic, wandering nature and wealthy but disconsolate.

Should Mars aspect the Moon in Scorpio, the native will be an intrepid, imperial, affluent, valiant, unbeatable and a gluttonous.

If Mercury aspects the Moon in Scorpio, the person will be clumsy, inelegant, rhetoric, twin-born, problematic, pretended and a significant musician.

If Jupiter lends aspect to the Moon in Scorpio, the native will be a good performer of his duties, infatuated, prejudiced, preconceived and wealthy.

Venus aspects the Moon in Scorpio, the native will be highly intelligent but arrogant, providential, highly conferred, blessed with vehicles, nice-looking and will be imbecile towards opposite sex.

If Saturn aspects the Moon in Scorpio, the native will have recreant progenies, diseased, scrooge, falsifier and vagrant.

⁷¹ Puliyoor P.S.P. Namppothiry (2012); Saravali-I; S.T.Reddiar, Kollam, Chap-23, Ver-51-57; pp-241-243.

5.16.9. MOON IN SAGGITARIUS WITH ASPECT TO OTHERS.

कुब्जांसोवृत्तनेत्रः पृथुहृदयकटिः पीन बाहुः प्रवक्ता दीर्घास्योदीर्घकण्ठो जलतटवसतिः शिल्पविद् गूढगुह्यः
शूरोदृष्टोऽस्थिसारो विततबहुबल स्थूलकण्ठोष्ठघोणो बन्धुस्नेहीकृतज्ञो धनुषिशशधरे संहतांग्रिः प्रगल्भः
नृपतिमथाढ्यं कुरुतेशूरं विख्यात पौरुषं चापे दिनकरदृष्टश्चद्रस्त्वनुपम सुखवाहनो पेतं
सेनापतिं समृद्धं सुभगंविख्यात पौरुषं पुरुषं जनयत्यनुपमभृत्यं क्षितिसुत दृष्टशशी धनुषी
बहुभृत्यं त्वक्सारं ज्योतिषशिल्पक्रियादि कुशलं च बुधदृष्टो हिमरश्मिरन्नाट्याचार्यं हये कुरुते
अनुपमदेहं कुरुते पृथ्वीपालस्य मंत्रिणं चापे त्रिदशगुरुदृष्टमूर्तिरधनधर्मसुखान्वितं चंद्र
सुखिनमतीव हि ललितं सुभगं पुत्रार्त कामवन्तं च चापे सुमित्र भार्यं मार्गवदृष्टः करोतीदुः
प्रियवादिनं सुवाक्यं बहुशत्रुतं सत्यवादिनं सौम्यं अभिजातं नृपपुरुषं जनयति सौरैक्षिततशशी धनुषी |⁷²

The native of Sagittarius Moon Ascendant shall be dwarfish, having round eyes, broad-minded, flaxen bodied, persuasive, having prominent shoulders and collar, fond of watery zone, artist, interested in confidential affairs, audacious, possessing strapping bones, sturdy neck and lips, attached to bloodlines, obliged and illustrious.

If the Moon in Sagittarius is aspected by the Sun, the person will be an administrator, highly competent, affluent, heroic, illustrious, possessing unsurpassed pleasure and transportation.

Should Mars aspect the Moon in Sagittarius, the person shall be Chief of the Army, abounding, auspicious, and famous for his bravery and possessing potential working force.

If the Moon in Sagittarius is aspected by Mercury, one will be blessed with ample servitude, learned astrologer, scholar of *Ganita* and Medical science, proficient folk artist, and player of musical instruments.

If Jupiter aspects the Moon in Sagittarius, one will possess indifferent physique, Ministerial staff, dealing royal wealth and treasures, land-lord, virtuous and worldly enjoyments.

⁷² Puliyoor P.S.P. Namppothiry (2012); Saravali-I; S.T.Reddiar, Kollam, Chap-23, Ver-58-64; pp-241-245.

Should Venus aspect the Moon in Sagittarius, the native will be enjoying, good-looking, fortunate, endowed with qualitative progenies, wealth and sexual enjoyments and owing magnanimous friends and supporting wife.

If Saturn aspects the Moon in Sagittarius, the person would be of delightful speech, moral, scientific scholar, straight forward gentle, soft and elegant.

5.16.10. MOON IN CAPRICORN WITH ASPECT TO OTHERS.

गीतज्ञशीतभीरुः पृथुलतरशिराः सत्यधर्मोपसेवी प्रांशुख्यातोल्परोषो मनसिभवयुतो निर्घृणत्यक्तलजः
चार्वक्षः क्षामदेहो गुरुयुवतिरतः सत्कविरव्रत जंघो मंदोत्साहोतिलुब्धश्शशिनिमृगगते दीर्घकण्ठोति कर्णः
अधनं दुखितमटनं परकर्मकरं मलीमसंकुरुते मकरेकुविषयनाथं शशयल्पमतिं निरीक्षितो रविणा
अतिविभवत्युदारं सुभगं धनसंयुतं मृगे पुरुषं वाहनयुतं प्रपण्डं करोति वक्रेक्षितश्चंद्रः
मूर्खं प्रवासशीलं गतयुवतिं चंचलं मृगेपुरुषं जनयतिबुधेनदृष्टः सुखरहितं निर्द्धनं तीक्ष्णं
भूपतिमनुपमवीर्यं नृपतिगुणैसंयुतं मृगे जातं बहुदारपुत्रमित्रं जनयति गुरुवीक्षितश्चंद्रः
परयुवतिधनविभूषणवाहन मालान्वितं नरं मकरे सोपक्रोशमपुत्रं जनयति भृगुवीक्षितश्चंद्रः
अलसं मलिनं सधनं मदनार्तं पारदारिकमसत्यं दिवसकरपुत्र दृष्टः करोति चन्द्रो नरं मकरे ।⁷³

If the Moon at birth be in Capricorn, the native will be a musician, instrumentalist, averse to glacial atmosphere, sturdy body, fond of truth and tolerance, celebrated, eminent, less snappish, libidinous, callous and unashamed; possessing beautiful eyes and withered body, poet, apathetic, parsimonious and having lean neck and wide ears.

Should the Moon in Capricorn be aspected by the Sun at birth, one will be impoverished, despondent, nomadic-nature, corrupted, interested in others work, filthy and intellectual.

If Mars aspects the Moon in Capricorn, one will enjoy abundant riches, be highly open-minded, be fortunate, prosperous, will have conveyances of elephant, horses etc., and courageous.

⁷³ Puliyoor P.S.P. Namppothiry (2012); Saravali-I; S.T.Reddiar, Kollam, Chap-23, Ver-65-71; pp-245-247.

If Mercury aspects the Moon in Capricorn, one will be ignoramus, be interested in living in other places, bereaved from wife and children, be fickle minded and be devoid of Joy and capital investments.

Should Jupiter aspect the Moon in Capricorn at birth, the native will be an authoritative ruler, incomparably valiant, possessing royal qualities and keeping many wives, children and friends.

If Venus aspects the Moon in Capricorn, will join with royal blooded wives, enriched with enormous wealth and properties, ornaments, conveyances, wavering, blameworthy and childless.

If Saturn aspects the Moon in Capricorn one will be lethargic, sinful, endowed with money, continuous sexual feelings, seeking others' housewives.

5.16.11. MOON IN AQUARIUS WITH ASPECT TO OTHERS.

उद्धोणोरूक्षदेहः पृथुकरचरणोमद्यपान प्रसक्त सद्ब्रह्मो धर्महीनः परसुतजनकः स्थूलमूर्धा कुनेत्रः
शाठ्यालस्याभिभूतो विपुलमुखकुटिशिल्पविद्यासमेतो दुःशीलो दुःखितप्नो घटभमुपगते रात्रिनाथे दरिद्रः
अतिमलिनमपीचशूरं नृपरूपं धार्मिकं कृषिकरं च कुरुते दिनकरदृष्टो घटधरसंस्थः क्षपानाथः
कुंभेऽति सत्यवाक्यं मात्रगुरुधानैर्व्वियुक्तमलसं च विषमं परंकार्यरतं करोति भौमेक्षितश्चन्द्रः
शयनोपकारकुशलं गीतविधिज्ञं प्रियं च युवतीनां तनुविभवसुखं पुरुषंकुरोति बुधवीक्षितशशीकुम्भे
ग्रामक्षेत्रतरूणां वरभवनानां वरांगनानां च कुरुते भोगिनमार्यं साधुं गुरुवीक्षितश्चकुम्भे
नीचमपुत्रममित्रं कातरमाचार्यं निन्दितं पापं कुरुते शशी कुयुवतिं सितेक्षितो घटतरेल्पसुखम्
नखरोमधरं मलिनं परदारतं शठं विधर्माणां स्थावरभागिनमाढ्यं शशिघटे रविजसदृष्टः ।⁷⁴

If the Moon is in Aquarius at birth, the person will have lofty nose, bumpy, or jagged body and stout limbs, addicted to intoxicants, will be disinclined to the virtuous, unenthusiastic, blessed with dishonest sons, stout headed, unattractive eyes, bright face and prominent waist, artisan, mentally wrongful, miserable and impoverished.

⁷⁴ PuliyoorP.S.P.Namppothiry (2012); Saravali-I; S.T.Reddiar, Kollam, Chap-23, Ver-72-78; pp-247-248.

Should the Moon at birth be in Aquarius and be aspected by the Sun, the native will be dirty in disposition, heroic, royal blooded disguised appearance, virtuous and an agriculturist.

If Mars aspects the Moon in Aquarius, one will be quite reliable and accurate, will not accede to money from mother and elders, indolent attitude, inexplicable and interested in other's work.

If Mercury aspects the Moon in Aquarius, the native will be skillful in treating others well, seeking bed-ridden enjoyments, pleasing mentality for friends and hosts, proficient in music, keeping sex affair with others and financially backward.

Should Jupiter aspect the Moon in Aquarius, the native will be a villager, agriculturist having enough lands and trees, endowed with improved castles and royal ladies and will be indulging in sensual enjoyments.

If Venus aspects the Moon in Aquarius, the person will be a Bore, no progenies, companionless, nervous, isolated by preceptors, sinuous, owned with wretched wife and will be unhappy on all occasions.

Should the Moon in Aquarius have Saturn's aspect, the native will have ugly nails and hair, dirty limbs, short-tempered with women, dunce, ridiculous atheist, irreligious and well-off of possession with immovable.

5.16.12. MOON IN PISCES WITH ASPECT TO OTHERS.

शिल्पोत्पन्नाधिकारोहितजय निपुणशस्त्रविचारु देहो गेयज्ञो धर्मनिष्ठो बहुयुवतिरतस्सौख्यमाक् भूपसेवी
ईषत्कोपोमहल्कः स्सुखधननिधिभाक् स्त्रीजितसत्स्वभावो यानासक्तस्समुद्रे तिमियुगलगते शीतगौ दानशीलः
तीव्रमदनं प्रकाशं सुखिनं सेनापतिं धनसमृद्धं जनयति दिनकरदृष्टः प्रमुदितभार्यं शशी कुरुते
परिपुतं सुखरहितं कुलटापुत्रं च पापनिरतं च जनयति नक्षत्रेशः क्षितिसुतदृष्टो झषे शूरं
भूपतिमतीवसुखिनं वरयुवतिसमावृतं वश्यं जनयति बुधेन दृष्टोमीनस्थश्चन्द्रमाः पुरुष
गुरुदृष्टो मीनस्थो ललितं चाद्रोथमाण्डलिकं अत्याढ्यं सुकुमारं बहुभिः स्त्रीभिवृतं जनयेत्

कुरुते शशी सुशीलं रतिमतं नृत्यवाद्यगेयरतं शुक्रेक्षितो झषस्थो हृदयहरं कामिनीनां च
विकलमहितं जनन्याः कामार्तं पुत्रदारमतिहीनं कुरुते रविसुतं दृष्टो नीचविरूपांगनासक्तं
राशिपतौबलमुक्ते रशौ च बलान्विते तथाचन्द्रे राशिफलंस्यात् सकलं नीचोच्च विधिना च संचिन्त्यम् |⁷⁵

If the Moon is in Pisces, the native will be powerful having positions of fine arts and cultural deeds, enjoying triumphs, winner among the unfavorable people, scientist, fair and square bodied, proficient in music, religious devotee, cohabitation with many women, polite speaker, best subject of the rulers, irritable character, big headed, endowed with happiness and wealth, having extra sex capacities, virtuous, and liberally interested in marine business.

If the Moon posited in Pisces is aspected by the Sun, the native will be showing excessive sexual drive, lustful, Chief of the Army, affluent attached with euphoric wife and children.

If Mars aspects the Moon in Pisces, the person shall be disparaged and discredited, devoid of happiness, bearer of lascivious woman's son, interested in misdemeanor and will be courageous.

The native will be a king, if the Moon in Pisces is aspected by Mercury; will be highly perspicacious, buoyant, luxuriated, surrounded by alluring females and be managed by them.

If Jupiter aspects the Moon in Pisces, he will be beautiful, aggressive, head of a district, be very affluent, good-looking, and encompassed by noble women.

If Venus aspects the Moon in Pisces, he will be consummate, interested in dance amusements and instrumental music seeking sexual enjoyment with fair sex. The moral people are also forced to become spurious with immoral womanly affairs.

Should Saturn aspect the Moon in Pisces, he will be disfigured, be unfavorable to mother, be sexually impoverished, become devoid of sons, wife and intelligence and will be attached to nefarious and fraudulent females.

⁷⁵ Puliyoor P.S.P. Namppothiry (2012); Saravali-I; S.T.Reddiar, Kollam, Chap-23, Ver-79-86; pp-248-250.

The moon is acknowledged as the fifth largest and the second opaque satellite. Combination of Moon with other planets influence zodiac signs of horoscope and different planetary movements of moon bestow some special meaning for life of the individual. The Congenial combination of Moon with Mercury endows the native profound feelings and emotions. Conversely, bad combination can give the mental polarity and variance. A good aspect between Saturn and Moon makes the native patient, watchful, and stable. Unfavorable amalgamation of both planets can make the native a pessimist. Good relationships of Moon with another planet will show a beneficial impact, whereas the bad permutation of Moon with other planets can give a negative outcome.

These verses determine the common qualities of the native. If the Lord of the Moon Sign, the Moon Sign itself and the Moon are all endowed with strength, the said effects will become perfect. The effects will vary according to positions, like debilitation, exaltation etc. (of the depositor and the aspecting planet).

All the planets have a remarkable influence on the life of every human being, but the Moon has greater influence on everyday life of an individual. According to the astrologers, implication of moon causes precariousness and vulnerability in the mind of a person. There is nothing as frequent, as fast as the mind which doesn't have any limitations or stipulated imagination. Many saints have performed great austerities for hundreds of years to get it under control and the person who attains the control is able to achieve salvation at the end. The civilized society of India follows the path with this holy concept forever.

5.17. CHANDRAYOGAS IN ASTROLOGY:

Astrology considers moon as human mind which is volatile in nature. During the revolution, moon expands or contrast depends upon the distance from the earth. As per natural astrology, moon seeks other planetary support so as to keep the stability of human mind.

Any of the planets (*Tharagrahas*) other than sun occupies at 2nd house, it leads to *Sunapha yoga* and when one planet is posited at 12th make *Anapha Yoga*. If the moon stands alone in the natal

chart without any Grahas on either side of the Moon the mind starts inconsistent which leads to *Kemadruma Yoga*. In Astrology there are 31 combinations of such yoga are available.

चंद्राध्वनगैस्सुनभा व्ययगैरनभा द्वयोर्दुरुधुरा च रविरहितैः ।⁷⁶

हित्वाऽर्कं सुनफाऽनफादुरुधुरा स्वान्त्योभयत्थैर्ग्रहः शीतांशोः कथितोऽन्यथा तु बलिभिः केमद्रुमोऽन्यैस्त्वसौ ।

केन्द्रे शीतकरेऽथवा ग्रहयुते केमद्रुमो नेष्यते केचित् केन्द्रनवांशकेषु च वदन्त्युक्तिप्रसिद्धा न ते ॥⁷⁷

द्वितीये द्वादशे पार्श्वे द्वये खेचरसंयुते । शीतांशोः सुनफायोगस्त्वनफानाम् कीर्तितः ।

योगो धुरन्धुराख्यः स्याद्वीना सर्वत्र भास्करम् । एतद्योगत्रयाभावे केमद्रुमफलं वदेत् ॥⁷⁸

5.17.1. ANAPHA YOGA

Those who are getting *Anapha Yoga* will be liberal, eminent with good qualities, handsome, dignified, chaste, great personality and obedient to administrators.

5.17.2. SUNABHA YOGA

If the native gets *Sunapha Yoga*, he will have the qualities of self-efforts, hard earned-money, commanding, laudable honour, illustrious intellectual, happy life, tend to do good deeds and minister ship.

5.17.3. DHURUDHURA YOGA

Those who get *Dhurudhura Yoga*, he will be blessed with money, vehicles, domestic animals and fields, aristocratic life, conquering enemies and attracted by female.

5.17.4. KEMADRUMA YOGA:

This is a controversial and complex Yoga in Astrology. When the moon combined with ascendant or in the 7th house without getting aspects of Jupiter is called *Kemadruma Yoga*. While verifying with the rules of *Ashtaka Varga*, if there are planets with meager points in the house of *Kemadruma Yoga* and the planet become weak *Kemadruma Yoga* occurs. When the Saturn and Venus becomes debilitated, inimical and gets inauspicious aspects or Saturn and

⁷⁶ P.S.P.Nampoothiri (2008) Bruhajjataka; ST Reddiar Quilon; Chap-6, Ver-7 pp-97

⁷⁷ V.Subrahmaniasasatry; JatakaParijatha; Ranjan Publications, Delhi; Vol-2 Chp-7; Ver-83 pp-426

⁷⁸ Ibid. Chp-7; Ver-72-73 pp-423

Venus become hostile and inauspicious (degree-wise) or both of them gets mutual aspect or stationed in the house or they are in inimic, immoral divisions, the person who born in royal families affects *Kemadruma yoga*. While birth, when the moon is associated with the malefic planet or falling on the malefic planetary house or malefic planet's degrees of *Navamsha* and being aspected by the 1st or of 10th house and becomes weak, this yoga occurs. If the moon is debilitated or is associated with another debilitated planet being aspected by the lord of ninth house also become causative for *Kemadruma*. When the moon become extremely weak and occupies debilitated place and if the person is born during night time, *Kemadruma* occurs.

The *Kemadruma yoga* becomes cancelled subject to certain combination of moon:-

When moon is in conjunction and duly aspected by the benefic planet such as Mercury, Jupiter and Venus.

Moon is occupied in the own house of Mercury, Jupiter and Mars.

When any of the planets in an angle to the Moon in *Cardinal* signs (the 1st, 4th, 7th or 10th position)

In majority situations, *Kemadruma Yoga* gets cancelled and 20% chances exists without any planets at 2nd and 12th sign of the Moon.

5.17.5. DARIDRA YOGA

चन्द्रे सभानौ यदि नीचदृष्टे पापांशके यदि दरिद्रयोगम् ।

क्षीणेन्दुलग्नान्निधने निशायां पापेक्षिते पापयुते तथा स्यात् ॥⁷⁹

When the Moon is in Conjunction and sun occupies in a malefic *Navamsha* and is aspected by a depressed plant, the native will suffer *Daridrayoga*. If the birth of the native take place at night and the 8th bhava from waning moon get aspected by a sinful planet the impact of *Daridra Yoga* will be more.

5.17.6. GAJAKESARI YOGA:

केंद्रस्थिते देवगुरौ मृगांगाद योगस्तथाहुर्गजकेसरीति । दृष्टेसितार्येदुसुतैः शशांके नीचस्तहीनैर्गजकेसरीस्यात् ॥

गजकेसरी संजातस्तेजस्वी धनधान्यवान् । मेधावी गुणसम्पन्नो राजप्रियकरो भवेत् ॥⁸⁰

When Jupiter is in a quadrant from the Moon and gets due aspect, it is known as *Kesari Yoga*. If the Moon is not combust or debilitated but aspected by Mercury, Jupiter and Venus even if they are in debilitated places, then also his yoga exists. The person born in *Gajakesariyoga* is energetic, brilliant, wealthy, intelligent, Chaste and popular among the public.

⁸⁰ Ibid. Chp-7; Ver-116 & 117; pp-447.

CHAPTER-VI

RELEVANCE OF ASTROLOGY

6.1. VEERYABALAM OF CHANDRA (VERILITY OF MOON)

The state of moon determines the beneficence of all the activities covered under Astrology. From new moon to the full moon, it starts waxing and brightness increase day by day. From full moon to new moon, it starts wane while the strength and brightness gets diminished. The Moon reaches 0 to 180 degrees from the Sun with waxing and waning half-moon phase commence from 180 degree to 360 degrees. The exact benefic nature of moon falls between 270 degrees to 90 degrees, the Moon is a malefic. From waxing half-moon to waning half-moon, the Moon is nourished with energy that enhances the aspecting areas with good effects. From waning half-moon to new moon, the Moon becomes faints lacking strength and becomes malefic. According to *Brihat Parashara Hora Sastra*, the moon possesses *Ayana Bala* of 40 *virupas* which is considered to be strong. It becomes active effective benefic when falls between 120 to 240 degrees from the Sun, during which potency point of its *Ayana Bala* is 40 *virupas* or greater. The *Ayana Bala* of Moon becomes 20 *virupas* or less when it transit through 300 to 60 degrees from the Sun, which is deliberated as an effective malefic.

पक्षोत्भवं हिमकरस्य विशिष्टमाहुः स्थानोत्भवां तु बलमभ्यधिकं परेषां
तत्संप्रयुक्तमितरैरधिकाधिकं स्यादन्यानि तेन सदृशानि बहूनि चेत्स्युः ।⁸¹

Astrology consider the positional strength for all the planets other than moon. Though certain innate strength of other planets becomes decisive, the powerful moon gets the greatest connotations all the time.

मूलंकालतरोः स्मृतो हिमरुचिश्शाखादयोऽन्ये ग्रहाः मूलेतिप्रबलेसतिक्षितिरुहः
पुष्यंतिशाखादय तन्मूलंतरुमाश्रितः खलुजनः पुष्टफलंविन्दते तस्मात्त्वंद्रबलक्षये
हि विबलश्शुक्रज्ञजीवोदयः सृष्ट्वाग्राहेन्द्रान निदधेतुलायामेकत्र सर्वानितरत्र
चंद्रं प्रजापतिः स्वैरमतोलयत्तान विशिष्ट आसीद्धिमरश्मिभागः ।⁸²

Without the strength of Moon in a Natal chart, the benefic combinations will not make any

⁸¹ P.S.Purushottaman Nampoothiri (2005); Madhaveeyam, S.T.Reddiar, Quilon; Chap5-; Ver-29; pp-85.

⁸² Ibid, Ver-33-34, pp-86.

impact upon the native. This verse is very illustrious in Astro-Science, wherein the Moon has been compared with the stump of the tree and all other planets are equated with its branches. If the stump of the tree stands potent, the branches also become flourished and causative for bearing a plethora of fruits and nuts. When the moon becomes ineffective, the sturdy benefic planets such as Mercury, Jupiter or Venus cannot provide promising results.

(चंद्राक्कौ बलयुतौ कुजादयः प्रोक्तमार्गबलहीनाः शुभफलदास्ते सर्व्वेयथा प्रसन्नेनृपेभृत्यः) Even the king become subject to absence of sufficient potency of the Moon. This aspect has been mythologized by the Lord Brahma who weighed and substantiated the potentiality of moon.

6.2. DIFFERENTIATION OF PAKSHA BALA

Both in *Shuklapaksha* and *Krishnapaksha*, the *Tidhi(s)* are having qualitative distinctions. It has been fixed as 30 *Tidhis* covered in *Shuklapaksha* and *Krishnapaksha*. Out of which the merits and demerits of *Tidhis* are assigned in the text *Madhaveeya* as under:

SN	Paksha	Tidhi(s)	Results
1	Shuklapaksha	Shuklapaksha Pardipada	Struggling Efforts
2	Shuklapaksha	Dwiteeya, Trhutteeya& Chaturthi	Medium effects
3	Shuklapaksha	Panchami to Dashmai	Beneficial and providential
4	Shuklapaksha	Ekadashi to Pournami	Most Promising.
5	Krishna Paksha	Pradipada to Panchami	Positive and favourable.
6	Krishna Paksha	Shashti to Dashami	Medium Effects.
7	Krishna Paksha	Ekadashi to Amavasya	Most inauspicious.

Table 6.1 Pakshabala of Moon and Tidhis.

त्रिंशल प्रारभ्य शुक्ल प्रतिपदयास्संतितासां तिथीनां क्षोणीवह्न्यंग बाणस्मरशरविशिख भ्रंक्षसंख्याः क्रमेण । विज्ञेयाः कष्टमध्योत्तममहिततमश्रेष्ठमध्यानिर्कृष्टाः कृष्णेपक्षे त्रयोदश्यपि शशिनि बलिन्युत्तमा कैश्चिदुक्ता ।⁸³

Exceptionally, *Krishna Paksha Trayodashi* is also contemplated as qualitative if the Moon gets sufficient strength. The exceptions are prevailing all over as per the difference in locations and customs of every region.

⁸³ P.S.Purushottaman Nampoothiri (2005); Madhaveeyam, S.T.Reddiar, Quilon; Chap-3, Ver-4, pp-49-50.

The text of *Phaladeepika* confirms the same results in other words:-

During the main period of the Moon, the native gets all types of mental ecstasy, cherished desires, delicious food, desired wife and children, jewels, costumes, domestic animals, land properties and reverence from the scholars.

मनप्रसादं प्रकरोति चंद्रः सर्वार्थसिद्धिं सुखं भोजनं च । स्त्रीपुत्रभूषांबर रत्न सिद्धिं गोक्षेत्र लाभां द्विजपूजनं च ॥
बलेन सर्वं शशिनस्तु वाच्यं पूर्वोदशाये फलमत्र वाच्यं । मध्येदशाहे परिपूर्ण वीर्यं तृतीयभागेऽल्पफलं क्रमेण ॥⁸⁴

The *Saint Mantreswara* specifically determined the condition that the result of Moon shall be reckoned in line with its intensity. Moon gets Medium power till *Shuklapaksha Panchami*. From that *Tidhi* to *Krishna Paksha Panchami* moon gets greater strength and from *Krishna Paksha Shashti* to *Amavasya*, it gets meager strength.

6.3. PANCHA POORNA YOGAM

For Auspicious Time Fixation, the astounded combination of intensified Moon at *Shuklapaksha*, propitiating Stars (*Balannatharas*), Spring tides, *Kumbhapoorthi* and *Poorna Tidhi(s)* is called *Panchapoorthi* or *Panchpoornayoga*. This favorable time is liable for doing all the beneficial instigation.

शशांक नक्षत्र जलाभिवृद्धिर घटोऽप्यरिक्तस्तिथयश्च पूर्णाः स्याल
पंचपूर्णाह्वय एषयोगो गुणाधिराज शुभकर्मणीष्टः ।⁸⁵
चन्द्रे व्ययायतनुषड्सुतकामसंस्थे तोयोभिवृद्धिमिह शंसति वृद्धिकार्ये ।⁸⁶

It has been indicated that the position of Moon in 12th, 11th, 1st, 6th, 5th and 7th sign is causative for Tides and Intensity of underground water in a *prashna*.

⁸⁴ T.N.Naanupillai Aashan,(2005); *Phaladeepika*; S T Reddiar Sons; Quilon, Chap-19, Ver-7-8; pp-165.

⁸⁵ P.S.Purushottaman Nampoothiri (2005); Madhaveeyam, S.T.Reddiar, Quilon; Chap-4 Ver-7, pp.65.

⁸⁶ T.N.Nanupillai Aashan,(2005), *Phaladeepika*; S.T.Reddiar Sons, Kollam, Chap-2, Ver-36, pp-19

6.4. THE STAR CRESCENT BASED COINAGE

Historically, the Star Crescent based coinage highlights the numismatics as an art enumerated in astrology and astronomy. The coins in the Roman Era were adopted the depiction of crescent symbols linked with celestial arrangements of the planets-Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn. The *Seceran* dynasty was predominantly used the crescent symbols at the later part of the 2nd Century. The Parthian coin of *Orodes II* describes two stars and a crescent moon and other coins were with one star and a crescent. According to the ancient Mayan History, their Goddess *Ixchel* was associated with the Moon with Maiden or a rabbit.

6.5. SOMANATH TEMPLE

Somnath Temple is a remarkable temple comprising one of the *Jyotirlinga* of Lord Shiva; located in *Prabhas Kshetra* near to *Vervel of Sourashtra* region lies on the west coast of Gujarat. Temple stands as an emblem of cultural heritage of India in Hindu origin and that has intimate connection with Rig Vedic scriptures as protectors of Moon God. The Moon the forehead symbolizes that the Lord is the master of time and is himself timeless. The present structure with *Chalukya* style of architecture were built in 1995 by *Shree Somntah Trust* and functioning under Government of India.

CHAPTER-VII

MOON THE SIGNIFICANT PLANET OF MIND

7.1. MIND IN VEDANATA:

The mind is generally considered as an internal organ with triple cardinal qualities (*trigunas*) made of five subtle elements. Functionally, it is distinguished by four idiosyncratic names - *manas*, *buddhi*, *chitta* and *Ahamkara*. The *Bhatta School of Poorvameemamsa* expedites that the mind is universal and have eternal contact with the all-pervasive Atman and mind with several cognitions. The purpose of human life is to serve as a conduit or catalyst for the spiritualization of the material world. Love is the root of selfless service which is considered as fruit of spiritual consciousness.⁸⁷ The *Samkhya* and *yoga* system considers the mind to be about the size of the body. *Advaita Vedanta* indicates the mind as a subtle substance (*dravya*). It is neither atomic nor infinite in size, but it is said to be of *madhyamaparinama*, medium size, which permeate the body of the particular *Jeeva* in which it belongs to. Since the mind of each *Jeeva* is different, that has a beginning, as proved by such *Shruti* statements as, “It (Brahman) projected the mind” (*Bhruhadopanishat Vedanta Paribhasha* 1.2.1). As per *Kathopanishad*, beyond the senses are the objects, beyond the objects is the Mind, the intellect; beyond the intellect, the Great *Atman* (*Mahat*); beyond the *mahat* the unmanifest (*Avykata or Ishwara*); beyond the *Unmanifest*, the *Purusha* (Absolute or *Nirguna Brahman*); Beyond *Purush* there is nothing else; this is the end, he is the Supreme God. The wise men should merge his speech in his mind, his mind with his intelligence. He should merge his intellect in the Cosmic Mind (*Mahat*) and the cosmic mind in the Tranquil self (Absolute). The creation of great Epics contributed by early civilizations and cultures such as *Bhagavatham*, *Ramayana*, *Druva Charitam*, *Tara Sasanka* and *Vedas* are the valid reserves of Astrological knowledge. They stand as the deepest spiritual consciousness opening a new realm of reality of the human beings which are applicable all the time. Astrologically, spiritual consciousness is cosmic awareness which is a deeper experience of the supreme spirit of an interconnectedness of *One in All to All in One*. Astrology suggests reading, singing, reciting, hearing and chanting the *Mantras* beneath cosmic light provides enormous benefits through which people get cheerfulness into

⁸⁷ Ref: Professor Jonathan Mukherjee and S.P.Mukherjee; Presentation Paper Ramakrishna Mission Institute of Culture Pelicon Press Kolkata p-107).

all aspects of life. Veda means a science worth to be known. One should accept all the sciences are true. The scientific principle hidden in all sciences is the same. Only those who accept and honor the truth, can utilize all scientific knowledge of Astrology with an open mind.

7.2. ILLUSTRATION OF MIND:

Researchers have noticed that phases of the moon not only affect humans and animals, but also influence plant life and its elements. Both low-tides and high-tides happens due to direct impact of influence of the moon. The opponents having difference in opinion, could not express how the embryo is formed into the genesis of young babes or how the trees grow at night or how the flower gets different colours with distinct taste of honey and pollen. Quite often, the human community become wordless in front of natural phenomena. He could not follow and understand the true meaning of the recorded textual narration about the natural phenomenon. According to *Mahashivapurana* the nouns such as सोमपोऽमृतपः, चंद्रसंजीवनः, राजनीजनकः has used as the synonyms for the Lord Shiva which gives holiness to the Moon (Soma) as diety from pauranic period. The years' old Vedic rituals connected with *Somayaga* and *Somapana* are contemporarily performed for environmental refreshment, balancing the longevity and peaceful co-existence of the mankind. Human brains can think many things at a time. In Mahabharata, *Yudhishtira* notified the mind as the fastest thing in this world. Modern Psychologist proved that the higher velocity of mind covers numerous thoughts per minute normally. Its number may increase during the state of emotions, anxiety, and desperation and impatience. Years back *Charaka Maharshi* have used the word *hruth* (हृत्) [हृत्=वृद्धि] *hrudayam* (हृदयम्) that has been defined as हृ=हेरेण, द=दानेन, या=प्रापणे। The root of the word 'hrudayam' is the system to spread the blood all over the body which is drained to a particular point and subsequently donated for the body as a whole to acquire power. With an over-view to the ancient texts we will get the scientific meaning as noted by the seers. The modern researchers believe that the universe continues to expand upon an increasing rate, it will eventually disintegrate, tearing itself apart in the form of a 'Big Rip', rather than a 'Big Bang' after 22 billion years (*Dr. Marcelo Disconzi*, Vanderbilt University, Tennessee). The plentiful inferences are becoming a matter of mind blowing research about the microcosmic effects of 'big rip' linked with Astronomy, as recorded in *Shivapurana*.

7.3. COSMIC RELATIONSHIP OF MIND:

Astrology is an unadulterated science of finding the link between the living being and understanding the Cosmos. The movement of planets and the celestial bodies dispenses specific meaning to human motivation and perception as well; in relation to birth time or the occurrence of an incident. Astro-Science affirms that no two human beings are similar to each other, in terms of behavioral pattern even the twins born with same Ascendant. *Manushya*, the word meaning is 'man' which refers the implied meaning that man is the master of mind that reflects his thoughts and memories. It can be compared with the moon that gets luminosity in the presence of the sun. In Astrology, this has been distinguished as correlation of *Aatma* and *Manas*, the real incarnated and permanent spiritual ego of *Kshetrajna*. The broader interconnection of Sun (*Aatma*) and Moon (*Manas*) becomes human constitution and the cosmic constitution (*buddhi-manas*). The inquisitiveness of subject-object relativities of mind has substantiated in *Kena Upanishad* as follows:-

केनेषितं पतति प्रेषितं मनःकेनप्राणःप्रथमःप्रैतियुक्तः। केनेषितां वाचमिमां वदन्ति चक्षुःश्रोत्रं कउदेवोयुनक्ति॥⁸⁸

Brahmabindu Upanishad had stated the peculiarities of mind as under:

ॐमनोहिद्विविधंप्रोक्तं शुद्धं चाऽशुद्धमेवच । अशुद्धं कामसङ्कल्पं शुद्धं काम विवर्जितम्॥ मन एव मनुष्याणां कारणं बन्धमोक्षयोः । बन्धाय विषयासक्तं मुक्त्यैनिर्विषयं स्मृतम् ॥

यतो निर्विषयस्यास्य मनसो मुक्तिरिष्यते । तस्मान्निर्विषयंनित्यंमनःकार्यं मुक्षुणा ॥ निरस्तविषयासङ्गं सन्निरुद्धं मनोहृदि । यदायात्युन्मनीभावं तदातत्परमं पदम्॥⁸⁹

⁸⁸ Swami Sarvanada (1920) *Kena Upanishad*, Part-I Chap-1 Ver-1, Thmson& Co., Madras; pp-6

⁸⁹ Brahmabindu Upanishad (1999) Sanskrit@cheeful.com Ver:1 to 4.

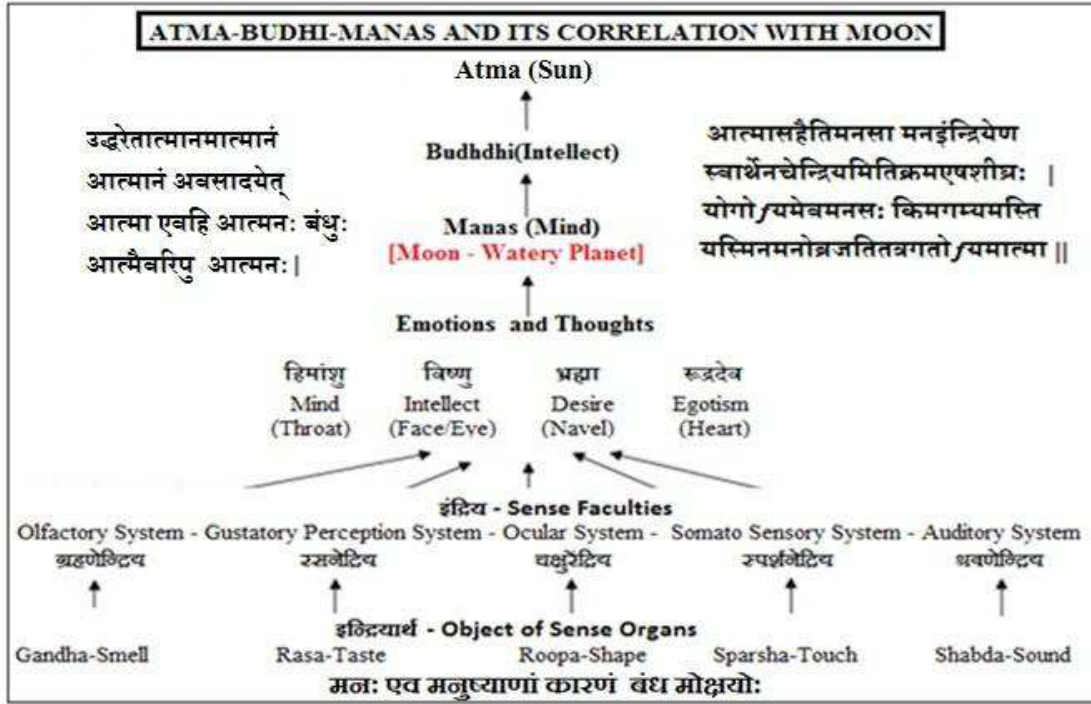


Table 7.1 Atma-Budhi-Manas and Moon.

7.4. MOON AND STATE OF MIND AS PER JYOTISHA:

The causation of menstruation is linked with Moon and Mars as per Jyotisha and specifies the orderly cycle of the female linking with lunar movements. Horocharya specified the average period of menstruation commenced by 15 and menopause by 51 years. This is liable to change due to living conditions, food habitat and un-natural intake of medicines or other-wise.

कुजेन्दु हेतुः प्रतिमासमार्तवं गतेतु पीडर्क्षमनुष्णदीधितौ अतोन्वथास्थ शुभपुंग्रहेक्षिते नरेण संयोगमुपैति कामिनी |⁹⁰

In *Sowbhagyakarana of Brihad Samhita*, *Varahamhira* says that a child born to a woman should have close resemblance of the man whom she thinks of at the time of sexual conjugation.

जात्यं मनोभवसुखं सुभगस्यसर्वमाभासमात्रमितरस्य मनोवियोगात् चित्तेनभावयति दूरगतापि यं स्त्रीर्गर्भं
बिभर्तिसदृशं पुरुषस्य तस्य |⁹¹ [भास्तना माता पितुः पुत्रो येन जातः स एव सः]

⁹⁰ Kaikulangara Rama Wariyar (2011) *Horosastram-I*; Vidyarambham Pub., Alleppey; Chap-4 Ver-1 pp.134.

⁹¹ P.S.P.Nampoothiri (2002) *Brihad Samhita(Mal)*; Devi Book Stall, Trichur Chap-75, Verses 1- pp. 384.

The man who fascinates the heart of a damsel enjoys all kinds of erotic pleasures of an ecstasy, while one who is not gorgeous the female partner get fake pleasures because her mind is not fallen on him. The progenies of a woman will have semblance to the man whom she intensely thinks of at the time of conjugal relationship, though she may be far off from him. The instant hymns denote great psychological attribute that if the man is mentally attractive, the women in sexual union concentrate all her mind and thoughts towards him and consequently, foetus takes all the features of her partner. On the other hand a woman might think of some other man who influenced and far away, her foetus gets his resemblance mostly. This statement is yet to be tested by modern psychology and genetics.

भक्त्वा काण्डं पादपस्योप्तमुर्व्या बीजं वास्यां नान्यतामेति यद्वत्
एवंह्यात्मा जायते स्त्रीषुभूयः कश्चित्स्मिन् क्षेत्रयोगाद्विशेषः |⁹²

The branch cut-off from the mother plants or a seed sowed with the soil does not change its nature and characteristics when their buds grow without any change of its species. It does not grow into a different sappling similar to kids born from women. Based on the influence of the soil or mother slight difference may occur in the fruit or child keeping the same species. In Mahabharata, *Bhishma* compares the man as seed and women as fertile soil. The soul is associated with mind, the mind with the senses, and the sense with their respective objects that happen to quick progression. Due to its innate strength, nothing is inaccessible for the mind as the mind and soul follows together. The inter-connectivity of mind, soul, intellect and its goal had been distinguished in *Kathopanishad* and *Gita* vide reference III (40, 42)

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते एतैर्विमोहयत्येष ज्ञानमवृत्य देहिनम्
इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः⁹³ |

⁹² P.S.P.Namppothiri (2002) Brihad Samhita (Mal); Devi Book Stall, Trichur Chap-75, Verses 2- pp. 384.

⁹³ Bhagavat Gita Chap-3; Verses-40.

Poet *Kalidasa* too express similar opinion about the mind – मनोरथानाम गतिनं विद्यते - The hymns of Sage Valmiki denotes the same point – मनो हि हेतुः सर्वेषामिन्द्रियाणां प्रवर्तते |

आत्मायमात्मनि गतोहृदयेऽतिसूक्ष्मो गृह्योऽचलेनमनसा सतताभियोगात् |
योयंविचिंतयति याति सतन्मयत्वंयस्मादतः सुभगमेवगतायुवत्यः⁹⁴ |

The soul which is extremely subtle is immersed on the Supreme Soul in the region of the heart (Heart-of-Lotus). It should be comprehended by a steadfast mind through constant practice. Since persons attains the nature of one whom he constantly thinks of, young women are mentally attached to their beloved ones. The author makes a highly significant statement which is well known in Vedantic circles as stated in Kathopanishad -

अंगुष्ठमात्रः पुरुषोमध्य आत्मनि तिष्ठति | ईशानो भूतभव्य न ततो बिजुगुप्सते एतद् वै तत् ||⁹⁵
Kalidasa express the synonymous insight—आत्मानमात्मन्यवलोकयंतं |

The Chinese Birth Calendar is prevailing as convenient solution instead of going for ultrasound tests for gender fixation. The ancient Chinese Chart of 700 BCE has been linked with lunar movements based on age, menstruation cycle (28 days) and conception of women. This has been substantially correlated to the Indian Astrological scriptures of Jatakaadesha:

पुत्रोल्पायुर्दारिका वंशकर्ता वंध्याऽपुत्रः सुन्दरीशो विरूपा
श्रीमानपापाः धर्मशीलस्तथास्त्री सर्वज्ञः स्यात् तुर्यरात्रे क्रमेणा |⁹⁶

The offspring conceived of 13 nights commencing with the fourth day after menstruation, will be of the following qualities. If conceived on the fourth night, it will be a short-lived son; if on the fifth, a girl; if on the sixth, a founder of family; if on the seventh, a

⁹⁴ P.S.P.Namppothiri (2002) Brihad Samhita (Mal); Devi Book Stall, Trichur Chap-75, Verses 4- pp. 385.

⁹⁵ Kathopanishad (2014) Ba.Ra.Modak; Nachiket E-Book, Nachiket Publications, Nagpur pp.41

⁹⁶ Kanippayyur Shankaran Namppoothirippad, Jatakadesham, Panchangam Books, Kunnankulam, Chapter-2 Verses-3, pp.22

barren female; if on the eighth, a son; if on the ninth, a beautiful female; if on the 10th, a lord; if on the 11th, a deformed female; if on the 12th, a fortunate son; if on the 13th, a sinful female wretch; if on the 14th, a virtuous son; if on the 15th, the very goddess of fortune; and if on the 16th, an intelligent son. Here the age, health and metal stability, moon's position becomes decisive factor. As per *Madhaveeyam*, the auspicious days for *Garbhadhaana* are specified to obtain perfect female or male kids.

विभावरी षोडश भामिनीना मृदुल्गमादीर्यतु कालमाहुः नाद्याश्चतस्रोऽत्रनिषेकयोग्याः पराश्रयुग्मास्सुतदाः प्रशस्ताः⁹⁷

After menstruation, if *Garbhaadhaana* during even days of 6,8,10,12,14,16 days and odd days of 5,7,9,11,13,15; a perfect healthy woman is causative for male and female baby respectively. The fundamental attribute of the Moon in Astrology is that it gives the most congruent information about the pregnancy of women about the strength of the womb and potency of the couple to produce the progenies. The inadequate human potency has been metaphorically linked with the blind in the moon light. भवत्यपत्यं हि विबीजिनामिमे करा हिमांशोर्वी दृशामिवाफलाः⁹⁸.

The Natal chart of female should be posited with Moon and Mars in even sign or navamsha and for male, the sun and venus in odd sign or *navaamsha* along with due trine aspect of Jupiter is causative for children. These expressions are highly informative from the past which is available none other than Astro-Texts.

This mental state enunciated while on demise is well applicable to the spiritual sphere wherein *Bhagvad Gita* versus says:

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् तं तमेवैत्ति कौन्तेय सदा तद्भावभावितः⁹⁹ Whatever image prominently floats in one's thoughts at the moment of death and one leaves one's physical body with that final thought one will become in their very next life. One's final thought will naturally be what was constantly reflected and mediated between their span of life based on one's association and daily habits.

⁹⁷ P.S.Purushottaman Nampoothiri (2005); *Madhaveeyam*, S.T.Reddiar, Quilon; Chapter-6 Verses-3, p.92).

⁹⁸ Kanippayyur Shankaran Nampoothirippad, *Jatakadeshm*, Panchangam Books, Kunnamkulam, Chapter-2 Verses-3, pp.23

⁹⁹ [http://en.krishnakosh.org/krishna/Bhagavad Gita Chap-8 Ver:6](http://en.krishnakosh.org/krishna/Bhagavad%20Gita%20Chap-8%20Ver:6)

7.5. MIND IN JYOTISHAM

The mind is illustrated as ‘manas’ [मनः] from the root word ‘man’, "to think" having the competence of recording, storing and commemorating the received impressions gathered by the sense of the outside world. The accrued sense yields *Vigyaana* rather than wisdom and understanding. It is coupled with the intellect, inner consciousness, memory and ego. The mind is further divided as *Buddhimanas* and *Karmamanas* (higher and lower mind). As per Sage Garga, Sun is the King and Moon is the Queen [अहं राजा शशी रागिणि] while Surya is responsible for prosperity and Chandra rules the mind of an individual. The Sun during day and Moon at night eliminates all the malefic effects when they locate at 11th bhava from Ascendant. [दिवासूर्य निशा चंद्रलग्नस्य एकादशस्थिते कोटिदोषं विनश्यते].

The Prashnamargacharya specifies the mental state of the Astrologer while conducting Prashna as follows:

प्रश्नकाले शुभे प्रष्टुः स्तितिस्पर्शेक्षणादिके दैवज्ञ चित्तेतुष्टे च शय्यादिष्टार्थ समागमः¹⁰⁰
मनोगतफलप्राप्तिरशुभेष्वेषु नो भवेत् मिश्रेषु योषामाधिक्यम् फलं तेषां विनिर्दिशेत्।

As per *Dashadhyayi*, the happiness and grief is deliberated with moon.

स्नेहस्य पुण्यपापकर्मत्वं कल्पनीयं | तेषां मनःकारणत्वात् चन्द्रस्य मनोरूपत्वात् स्नेहशशांकादित्युपदेशेन चंद्रवशात् सुख-दुःखं निरूपणीयमिति सूचितं | मनो भूतस्य चंद्रस्य बलवत्त्वे मनः प्रभावो जयते | मनः प्रभावादेवा सर्वकार्यसिद्धिः तस्माद् चन्द्रबलमपि विशेषतः चिन्त्यम्¹⁰¹ |

Astrology emphasizes that because of love, affection mingled with selfishness both virtue and sins are sprouting in this materials world. Astrology determines the ways and means to boost up the righteousness, eliminating the sinful activities to get eternal bliss. While doing *prashna*, the Astrologer's mind should be free from anxieties, grief and without any physical problems.

¹⁰⁰ Punnasseri Nilkata Sharma (2004); Prashnamargam,; Devi Book, Trichur, Chao-2, Ver-129; pp.109.

¹⁰¹ Kurumathur Harijayantan Napoothirippad (2013): Dashadhyayi; Mathrubhumi Printing Press, Calicut; Chap-2, Foot Note; pp.110.

In adverse conditions, man is unable to achieve the desired objectives. In case of mixed state, the prediction effects become assorted as per the good or bad indications. *Manas* directs the ten senses or *Indriyas* and influence one to carry out the directions to *distinguish the good and bad*. The word meaning of 'Man' implies that 'he' is the master of "Mind". *Mahat* or universal mind is the source of *manas*. *Mana* is the human constitution whereas *mahat* is in the cosmic constitution. *Mamas* is sometimes loosely called the *kshetrajna* or real incarnating and permanent spiritual ego, the individuality; but the *kshetrajna* strictly speaking is the buddhi-*manas* or higher-*manas*. The mind is the friend of the conditioned soul, and his enemy as well.

7.6. JEALOUSY- A NEGATIVE STATE OF MIND:

In Zodiac system, the Cancer, Scorpio and Pisces are watery signs which are considered as the most jealous. The native ascendants and birth stars in these three cardinal zodiac signs become the victims of acute jealousy when falls within the relationship. The own sign Cancer ruled by moon and its debilitated sign Scorpio is causative for jealousy and the bad temperament of the human minds. Therefore the natives of Cancer and Scorpio becomes possessive with emotional attachment clubbed with sense of insecurity. The moon romanticized by poets and artists produce a variety of positive and negative effects on their mind. The frequencies emanated by the moon affects the frequency of mind that exerts control over feelings, emotions and desires in a conscious or sub-conscious state. The stream of Neuroscience had recognized that the sub-conscious mind controls around 95% of our lives. The debilitated state of Moon in Scorpio makes the native enigmatic personality with vindictive resentment.¹⁰²

7.7. SPIRITUAL OUT LOOK OF MIND IN VENDANTA

In the ancient text *Tatwabodha*, the mind is explained illustrating the difference between *Mans* and *Chitta* respectively.

एतेषां पञ्चतत्त्वानां समष्टिसात्विकांशात् । मनोबुद्ध्यहङ्कार चित्तान्तःकरणानि सम्भूतानि । सङ्कल्पविकल्पात्मकं मनः । निश्चयात्मिका बुद्धिः । अहङ्कर्ता अहङ्कारः । चिन्तनकर्तृ चित्तम् । मनसो देवता चन्द्रमाः । बुद्धे ब्रह्मा । अहङ्कारस्य रुद्रः । चित्तस्य वासुदेवः ।¹⁰³

¹⁰² Article of fractalenglightenment.com

¹⁰³ Ref: http://sanskritdocuments.org/doc_z_misc_major_works/tattvabodha.html?lang=ml (2011) Ver-7.3.2.2

The Mind has been interrelated with five cardinal principles. If the divinity of Mind is the Moon, so the Intelligence is the Lord *Bhrahma*. *Ahamkara* signifies *Lord Rudra and Chittha* symbolize the Lord *Vasudeva in Vedanta*.

Mantrapushpam is a sacred document available in the *Taittareeya Aranyakam* in which the great Rishis have conceived the connection between the human mind, consciousness and various elements of nature like flower, water and moon. Bestowing great importance of the Moon as deity, which is versified as the flower of Waters and he who knows this becomes endowed with flower, progeny and animals.

ॐ योऽपां पुष्पं वेदपुष्पवान् प्रजावान् पशुमान् भवति। चन्द्रमा वाऽपां पुष्पम् । पुष्पवान् प्रजावान् पशुमान् भवति य एवं वेद । योऽपामायतनं वेद आयतनवान् भवति ॥¹⁰⁴

He who knows the support of the waters becomes endowed with the support. He who gains information/ knowledge (flower) through experience (waters), He gets the true knowledge (flower) of the World, develops good *vasanas* (People) and understand that he as the Self (Brahman) alone is shining as the world bereft of differentiations (animals). Mind is inert as the sensational witness supports the consciousness. Though its awareness is due to the witness-consciousness, it appears as if it is separated from the Sun and seeks enjoyment of the perceived world. The bliss experienced in the mind actually belongs to the Brahman or Self which is the support of the mind. But mind is deluded and seeks the same bliss from the numbly objects of the outside world. Mind alone is the supporter of all intrinsic and extrinsic experiences. All experiences are centered on the moon, based on the principle of mind. Mind comes into existence to gain the experiences similar to moon who enjoys the reflected light of inner consciousness.

Without personal experience (*anubhava*), one will sink in a quagmire of preaching and teachings. Accept the true guidance as *prasada* from the *Brahma*, through the teacher as His

ANTAHKARANA (Mind)

¹⁰⁴ Mantra Pushpanjali (2002) Ver-1 <http://sanskritdocuments.org>.

instrument and experience the practice for self with a clear understanding. Realization of self is supportive of one's growth and must experience every reality of himself in order to reach the divine consciousness.

7.8. THE CRESCENT MOON AND LORD CHANDRASEKARA

Shiva bears crescent on the moon on his matted hair. According to *Shivapurana*, the epithet *Chandrsekhar*, having the crescent moon on his crest is a standard iconographic feature date from the period when Rudra rose to prominence as major deity. The evolution of this linkage was identified with moon with Soma which is narrated in *Rig Veda* Text. The sun keeps on evaporating the water two-third of the year and shower as rain for about four months. The water that evaporated by the Sun promotes the Moon which does not consume the water and pass-on to clouds. During the winter season the water particles released from the moon falls on earth as snow and dew (हिमांशु). The rays emitted from the sun called *Sushumna* nourish the moon while on brighter phases, which is having more astrological relevance.

चंद्रपीडश्चद्रमौलिर विश्वम्भरेश्वरा वेदांतसार संदोहः कपाली नील लोहितः ।
धान्य धारोऽपरिच्छेद्यो गौरीभर्ता गणेश्वरः अष्टमूर्तिर विश्वमूर्ति स्त्रिवर्ग स्वर्गसाधनः¹⁰⁵ ।

The verses of *Mahashivapurana* as *Shiva Sahasranama* explain the Lord as the owner of the Crown of Crescent Moon, that has been owned as a jewel and as eternal knowledge to protect the universal rule and nourishment and who exist as the powerful destroyer of brahma without distinguishing the limits of time, place and the matter. He has been designated as the *Virad Purusha* who paves the way for the entry to heavens through the purusharthas. Lord shiva is considered as the sovereign of eight *moorthy(s)* such as water, air, fire, atmosphere, sun, moon, earth and the ultimate owner of this world.

7.9. JYOTISHMATI

The word 'Jyotish' has been derived from Sanskrit language. 'Jyoti' means light "ish" the prefix of the sanskrit word stands for 'Ishwar' or God – means made of. Thus Jyotish mean 'Made of Light' or the 'Light of God' or the study of Light. As the word stands for the keyword

¹⁰⁵ R. Parvathi Bhai (2000) Stories of Mahashivapurana, Akshara Publications, Trivandrum: Mantra-3-4 pp-410

of light, Jyotish becomes the science of human existence connected with physical, astral and casual body and his relationship with Nature (God). The human body exist on macrocosm and the existence within the body microcosm is of the same. Astrological point of view Jyotish uses the planets for calculations and a metaphor of a device in this science. The simple astro-physics equate the human body as a prism allow the light top pass through. Basically the light refracts and open as a spectrum of seven colours. Here prism is the physical body, the beam of light is the soul, the study of the spectrum is jyotish and the source of beam of light is God. The energy that sustains all is the Kundalini Power that is the all pervading cosmic energy.

The seven colours of the spectrum complement the seven planets other than the two extra un-illuminated planets called Rahu and Ketu. They are the North and South Poles of the spectrum. Western astrology considers these nodes calling Dragon head and Dragon Tail. These planets are the devices used in Astrology just as a clairvoyance use a crystal ball as a device to predict. It deals with the matters related with human mankind, animals and planets in this world. Jyotish is a map of the soul's journey to God and return journey to God head. In India it is called Karma (the happening) linked with past, present and future. The spectrum of an individual is unique and its graphic presentation is called Birth Chart covering 12 bhavas covering personal and physical characteristics, financial position, relationships, academic achievements, past lives, health, spousal happiness, disgrace and illness, spiritual attainments, occupation or means of livelihood.

7.10. CHANDRAVAMSHA

This dynasty belongs to lineage of kings claim to be pervaded from Chandra. As per the genealogies of Puranas, Mercury was descended to Soma (Chandra), followed by Puruvas, Ayus and Nahusha. The Ayus had two progenies known as Ayati and Yayati. Yayati got five sons; three from his wife Sarmishta called *Druhyu*, *Anudruhyu* and *Puru*. The other two born of his another wife *Dewayani* who was called *Yadu* and *Turvasu*. Several dynasties were emerged from this stream including *Kurus*, *Yadu* and *Vrishnis* were became the part of Mahabharatah war. Historians are of opinion that the later Rajputs belong to Chandravamsha.

7.11. HUMAN FEELING AND MOON

In Astrology the momentary feeling and expression is rest with Daivajna is more important as sense of reflecting effect on the moon. [ममचित्तेस्फुरन्तु]. The mind must find its method to move from its scattered state, *parangachetana*, to *pratyakcetana*, a state of introspection. As far as moon is concerned the accepting and reflecting of light is own virtue. Alike moon, an open-minded Astrologer give away the possible service for all, with an ultimate goal of the universal brotherhood, For a Learned, the aphorisms of *Kenopanishad* designates this word ‘experience’ as प्रत्ययत्रयसंगतिः एवंअपरोक्षानुभवं The culmination of *Brahmasakshatkaaram* and *Sastravakyam* of *Guru* by strong dedication and practice becomes real experience. The waxing and waning moon characterized as the living symbol of life cycle of human beings and the experience of growing and diminishing state became the general manifestation of direct evidence. The wise saying in Sanskrit literature substantiates the role of moon and moonlight is the most pleasing state as presence of the like-minded Sadhu and his life.

चन्दनं शीतलं लोके चंदनादपि चंद्रमाः | चन्द्रचन्दनयोर्मध्ये शीतला साधुसंगतः¹⁰⁶ ||

Sandalwood is enjoyable and cool state like moon and moon light and is more amusing than sandal. The company of a good person (*Sadhu*) is the most satisfying one than the moon and sandal. जलान्तश्चन्द्रचपलं जीवनं खलु देहिनाम् | तथाविधिमिति त्वाशाश्वत्कल्याणमाचरेत् ||¹⁰⁷ Life of a man is like a quivering reflection of moon in the water. Taking the lesson from this, humans should always keep on doing a long lasting work for the utmost advantage of the society. Indian classic literature and Astrology highlight the textual validity with human touch and nobody have such a coherent textual reference in this world. The mind is the friend of the conditioned soul, and his enemy as well.

उद्धरेतात्मनमात्मानं न आत्मानं अवसादयेत् | आत्मा एव हि आत्मनः बन्धुः आत्मैव रिपुः आत्मनः |¹⁰⁸

¹⁰⁶ Kedar Nath (2007) Subhashita A Day; <http://Sanaskritdocuments.org>. Ver-101

¹⁰⁷ Kedar Nath (2007) Subhashita A Day; <http://Sanaskritdocuments.org>. Ver-101 Ver-399

¹⁰⁸ Srimad Bhagavad Gita Chapter 6: Sāṅkhya-yoga Chap-6; Ver-5

7.12. SYMBOLIC CRAB AND MOON

In Astrology, the watery sign Cancer denotes the symbol of Crab as theme of protection and its lord is Moon. From the very early period, and it is signified with moon which is a strong lunar symbols related with. कौलीयते इति कुलीरः Basically, the crabs cast off their shells for the rebirth of the new ones. According to Chinese symbolism, it signifies prosperity, success, exalted status and superior score (first or *jia*) in Majestic Examination. The noteworthy character of Crabs is ambulation and moving sideways. (आवक्रुतगः) The crab is contended to move with the natural cadence of the moon whether in land or in water. In Jyotisha, ambulation of Crabs reminds that all paths are not direct. The Cancer Sign indicates that the man lives within the diversity of the world who move ahead with the natural flow of things. On a detailed astrological investigation it can be seen that the animal symbolism of Crab includes attributes such as cycles, trust, emotion, protection, regeneration and transformation. According to History, Hippocrates (460-377 BC), a Greek physician who first compared the swollen blood vessels radiating from some breast tumors to the limbs of a crab, and referred to disease as *karkinoma*. The word ‘cancer’ was later used by Pliny (AD23-79) in his scientific treatise ‘*Natural History*’, to mean a malignant tumor. Astrologically, Cancer has been broadly used for the Zodiac constellation of the Crab, located between Gemini and Leo. Later, several Cancer Research Organizations had selected their emblem as “*Crab*” connected with Cancer the house of Moon.

CHAPTER-VIII

INCONSISTANCY BETWEEN ASTROLOGY AND SCIENCE

8.1. FORMATION OF MOON NEW THOUGHT

Around 4.5 billion years ago, when the solar system was still in its infancy, a Mars-sized planet collided with the proto-Earth and blasted our baby planet to smithereens. Earth's rocks did not just melt; they vaporized, the very elements in those rocks turning into gas the way boiling water turns into steam.¹⁰⁹ Eventually, the remains of the original Earth cool and settled down, condensing to once again form a solid planet. The leftovers formed the moon. That is the latest twist in the decades-old story about how Earth's moon came to be, and it's based on new measurements of elements in both worlds. To explain this similarity, scientists come up with a way to make the moon mostly from the Earth, and not the impact or, says *Kun Wang*, a geochemist at Washington University in St. Louis. He was intrigued by a new computer model that debuted this spring at the annual Lunar and Planetary Science Conference. In this model, the Mars-sized object hit Earth with such violence that the impact or and Earth's mantle vaporized. The eminent thinkers of century old civilizations considered Astrology with artificial intelligence due to its intellectual reputations.¹¹⁰ The modern researchers questioned the accuracy of predictions in terms of testimony to problem solving strategy of Astrology due to constant motions of moon and other planets and short falls of finding the configurations of birth time. It is true that the contemporary Astrologists strongly believe that artificial intelligence today is comparable with astrology was then.

8.2. DIFFERENCE BETWEEN MODERN AND TRADITIONAL ASTROLOGY

Modern astrology is considered as the developed version of traditional astrology. Traditional occidental astrology is analogous to Vedic, Chinese or Arabic Astrology. All the streams are very different from modern astrology which is the result of post-industrialization.

¹⁰⁹ E-News <http://www.popsci.com> by Rebecca Boyle, September 12, 2016.

¹¹⁰ Derek Partridge (1993); *The Foundation of Artificial Intelligence A Source Book*; Cambridge University Press, pp-00)

In that sense modern astrology have mixture of complexities having certain similarities between traditional and western. Modern Astrology concentrates on Natal Astrology whereas traditional astrology needs new skill for the subsidiary branches covered. Traditional Astrology focused mostly on prediction whereas modern on justification. Modern Astrology seldom uses accident significations using philosophical foundation theories that are not astrological in nature.

The traditional western Astrology is very similar to Vedic, Chinese or Arabic Astrology. Modern Astrology viewed as the developed form of traditional astrology incorporating outer planets as the fabrication of post-industrialization world consequent to change into human thought matching with the civilized life. Till resurgence, lots of lost works of Astrology were not returned to Europe from Arabia from where it had first originated. With the advent of modern scientific astronomical instruments such as telescope, the astrologers can chart out the planetary positions with great accuracy. Modern thinkers like *Galileo Galilee*, *Tyco Brahe*, *John Kepler*, *Evangeline Adams* and *Max Heindel* who started practicing astrology laid the foundations of Modern Astrology. During the past century, there has been great rise in interest in Astrology demanding horoscopes. The modern press media had given much popularity to Astrology and horoscope through newspapers, magazines and internet. The new invention of new planets and new astrology techniques to chart out the planetary position integrated the modern astrology. To-day, astrology stands more popular due to ardent belief. As the subject is mingled with experience, knowledge, belief and religion, verification of its historical part become contradictory but the modern astrology is used by a vast group hopefully. Even though the traditional Astrology exists in India, it is becoming the part of modern astrology with enormous streams as problem oriented. As Indians worship the planets as deities as per Vedic systems, the practical utility has been increased than the western. Due to competition among the atheist and theist the traditional astrology lost its glory of the western. Indian Astrology supports the traditional one as majority belongs to theists who adorn the planets as deities.

Modern Astrology commonly concentrated on Natal Astrology and follow the reference books of mundane Astrology or Horary to discuss the events there in traditional Astrology contain different principles and branch of Astrology covering, *Natal Charts*, *Prashna*, *Hora*, *Ganita*, *Muhurta* and *Nimita*. The modern Astrology covered different branches considering the application of same principles. The mundane system is distinctive one other than horary in

which a set of particular competency and necessary experience. Studying and Teaching Traditional Astrology needs a set of skills, attracting more time to acquire practical knowledge. With this background, both the traditional and western astrology can be differentiated as below:-

- a) Traditional Astrology focus on predictions whereas modern astrology gives explanation. Modern Astrology attributes the prediction is not noble occupation for astrologers. They focus on explanation, interpreting the external events as per personal perceptions.
- b) Traditional Astrology sees the things distinctively from the persons and how it gain and its relativity. The traditional momentary *prashna* becomes supportive to tell the ultimate answer to the queries about Yes or No. The modern Astrology emphasis on subjective status how the same affects the native.
- c) Contemporary stream Astrology does not provide much significance of 6th, 8th and 12th house. The traditional Astrology considers 6th as disease, 8th as death and 12th as imprisonment or fall.
- d) Traditional Astrology concentrate on prediction whereas modern Astrology stands instrumental for self-actualization. It emphasis more about the time factor or *muhurtas* in every act of life. Modern Theorist are not bothered about the Theory of *Karma*.
- e) Contemporary stream Astrology does not provide much implication upon 6th, 8th and 12th house. The traditional Astrology takes into account the 6th as disease, 8th as death and 12th as imprisonment or fall.
- f) Traditional Astrology concentrates on prediction whereas modern Astrology stands instrumental for self-actualization. It emphasis more about the time factor or *muhurtas* in every act of life. Modern Theorist are not bothered about the Theory of *Karma*.
- g) Traditional Astrology considers seven planets and two invisible nodes and *Guilika* (*Maandi*). Modern Astrology counts all the nine planets in the solar system along with Neptune and Pluto and only concentrates on natal chart at the time of birth and progressive chart.

- h) Modern Astrology stuck on philosophical foundation theories and Modern Astrologers reject the foundation of Astrology. It specializes in elective subjects such as finance, medical, stock-marketing and political Astrology to meet the contemporary requirements. The theorists ask proof and replication of Astrology. Theories are materialistic in nature and asking integrated mathematical application to Astrologer will not work.
- i) Modern Astrology seldom use Momentary *Prashna* to sort out a problem related with the native or a deity of temple. Psychoanalysis is some what extensive in modern stream using outer planets such as Neptune and Pluto. They are not giving importance of strength and weakness of a house or its lord. Traditional Astrology includes *Ashtamangala* and *Deveprashna* which is a minute form of analysis pertaining to an individual, family or deity.

Irrespective of languages in the world, the traditional literature could not avert the moon phase and resemblance to moon symbols for the imaginations of human mind in terms of comparable and compared. It is visible that eminent writers such as *Shakespeare* and *Chaucer* use the synonyms of mannerism and qualities of the zodiac sign to highlight their characters.

Medical Astrology has engrossed the significant zodiac signs to distinguish the body parts, organs and even certain ailments connected with the cardinal elements in the natural world. Modern Astrologers follow the free astrological programme or the internet to analyze the natal chart using artificial intelligence and human wisdom. The traditional astrology strongly believe that all the activities have its own destiny as spontaneous happenings in the nature in which man is becoming a tool or medium to identify the same as part of microcosm. The science of Astrology is a mixture if complexities, covering knowledge, philosophy, psychology and becomes science of the science from which categorizing the same in a particular stream is not possible. Consequently, the concurrent era adopted diversified forms of Astrology to resolve the problem related to specified fields.

All beings take new births to experience the consequences of their actions done in their previous birth. All actions attract its own result and effect (*Karma and Karmaphala*).

According to Astrology one has to experience the effect of karma whether it is malefic or benefic, done for the self or others. This can be correlated with the Newton's third law viz., for every action, there is an equal and opposite reaction which is applicable to this physical world. The results of our actions are correspondingly powerful if one perform his actions stand moral or immoral. As the physical existence is known as life, true philosophy of Astrology reminds the man to think before act and result of action is bound to happen and nobody is inescapable from this rule.

अवश्यमनुभोक्तव्यं यत्किंचिलफलमस्तिचेत् येनकेनापियोगेन नाभूक्त्वायं मृयेत तत्¹¹¹

Depending upon the past Karma, the longevity will be long, medium and short. People are born in this world just to finish off or exhaust their *Karma Phala* as the existence is known as 'Life'. According to astrology, only *Prarabdha Karma* is meant here and not *Sanchitha Karma*. (आयुर्ज्जीवितकालः). Even if there is a little Karma left over, it has to be experienced. Effects of *Karma* can however be overcome by *Atma Jnana* (self-realization).

¹¹¹ Punnassery Neelkata Sharma(2004); Prashnamargam-I; Devi Book Stall, Trichur, Chap-9, Ver-45; pp.271.

CHAPTER-IX

CONTRIBUTIONS OF MODERN ASTROLOGY

9.1. MUSIC THERAPY AT MOON LIGHT

Music Therapy is a modern form of approach that helps the young and adults who suffer from exceptional behaviors, to make effective brainy adjustments towards social, emotional and mental aspects. This system may address physical, psychological, emotive, cognitive and social needs with therapeutic rapports. Under this system, *Alpha and Theta* Music rhythms creates right and left spheres of the brain creating a deep relaxation, meditation creativity and clarity. Certain intermezzo communicates one to be comfortable with bedridden state. The circulatory system of human body balance itself automatically bestowing consciousness rendering immune from external chaos, disruption and illusion. It is seemingly provides better effects on moonlit nights.

In civilized world, several hospitals in western nations celebrate "*Moonlight Sonata*" combined with rhythmic light sounds and music for entertaining to get relief from pain and agony of the patients. Currently several hospitals conduct prayer in the morning and evening. The doctors and nurses who engaged with charity noticed that harmoniously blended music and sounds arising out of the instruments influence the bed ridden patients to reduce anxiety, discomfort and cardiac relaxation. The Classical music was derived from *Samaveda* and its combination of light music is capable to lessen the anxiety often felt by seriously nauseous patients. A recent study from the University of Wisconsin at Milwaukee reported that heart-attack survivors of a hospital feel less worried immediately after listening to classical music and the change was reflected on their body. Within a short period, their heart beat rates slowed from an average of Seventy Nine (79) beat per minute against Seventy One (71). The study noticed that the average number of breaths they took dropped from Seventeen (17) to Sixteen (16) per minute. The heart beat variability became more flexible and more flexible¹¹². By distracting patients from their fears and focusing their minds infinitely more soothing than

¹¹² White JM. Effects of relaxing music on cardiac autonomic balance and anxiety after acute myocardial Infarction. American Journal of Critical Care, Volume 8, No. 4, 220-230.

memories of a heart attack, Moon-Lit-Sonata may even help save their lives¹¹³. Florida State University researchers who studied 40 premature babies in a neonatal intensive care unit found that playing Brahms "Lullaby" for 15 to 30 minutes a few times per week increased weight gain in both boys and girls. It seems to have an innate sensitivity to music, as part of civilized life. As a culture, Ancient Greeks used music as a treatment to reduce the pain of delivery of the women. The music is considered as the language of the nature which influence all creatures of his world. Since 3000 years before *Aryan* Civilization, the Indian Music exists on pride and privilege as nurturing *Samagana*. The studies conducted at Pittsburg University Music Therapy Department had been distinguished that conversing ragas such as *Bhairavi*, *Hindola*, *Kalyami*, *Desh*, *Shanmukhapriya* along with light music instruments made the patients better mental state. The seven *Sangeeta Swaras* are allocated to the seven planets of Astrology.

Medical Astrology emphasizes that human body is adherently connected with the seasonal change occurring in line with the revolution of the moon. One day had been divided into eight *yamas* covering three hours each. During the nights of Waxing Moon in which scheduling Music Therapy will have better results as follows:

First Yama	7:00pm to 10:00pm
Second Yama	10:00pm to 1:00pm
Third Yama	1:00am to 04:00am
Fourth Yama	04:00am to 07:00am

During this period the *Tridoshas Vata-Pitha-Kapha* affects the body severely. Our saints have already noted the salient features of *Melakartha Ragas* related to Moon covering *Chandramukhi*, *Chandrakantham*, *chandrareskha* and *Chaandrarekhi*. The modern findings about music therapy related with the states of moon stands highly instrumental mechanism for advanced treatments.

¹¹³ Standley JM. The effect of music and multimodal stimulation on responses of premature infants in neonatal Intensive care. *PediatrNurs*, Vol. 24(6):532-8).

9.2. MOON LIGHT SYMPHONY AND CARDIAC PATIENTS

Our society seems to be an instinctive sensitivity towards music which become part of daily life consequent Tele-channel revolution. *Mozart and Beethoven Moonlight Symphony* is being played in the hospital environment wherein the Doctors and Nurses believe that a light music can reduce anxiety and even protect the cardiac of the patients. A study conducted by the researchers of Western Reserve University emphasized that those who listen music or learn relaxation technique in the soothing moon light becomes less painful. People can acquire music therapy in the form of CDs, tapes, or an Mp3 player, but live music may be even better¹¹⁴. The patients who listen live music reported less physical discomfort, anxiety, and tension than their counterparts. The cancer patients enjoy flowing light music reported less physical discomfort, anxiety, and tension than their counterparts.

9.3. ASTROLOGY AND SURGERY

Astrological messages originally invented by Hippocrates from 460 BC reinforce the belief in connection with medical surgery and associated treatment modalities related to the movement towards moon and stars. He is considered as the Father of Medicine who registered the historical value of Medical Astrology.¹¹⁵

According to his narration “He who practice medicine without the belief of the movement of stars and planets is a fool”. There should be cardinal differences in case of severity of disease due to immunity connected with blood, phlegm, yellow bile, and black bile due to planetary afflictions. His astrological observation was that - Touch not with an iron that parts of the body ruled by the sign when the Moon is transiting. The medical practitioner should not perform surgery with an iron knife on any part of the body which is ruled by the astrological sign through which the Moon is passing through. When the Moon is in Taurus, the significant sign of the neck and throat one should not perform a tonsillectomy. If the Moon is located at Capricorn (teeth), Aries (head), shall avoid surgery pertaining to the body part. When the Moon pass through Scorpio (reproductive organs or private parts) suggesting Postpartum Sterilization

¹¹⁴ Snyder M, Chlan L. Music therapy. *Annu Rev Nurs Res*, Vol. 17:3-25.

¹¹⁵ Pam Gregory (2013) ‘You don’t really Believe in Astrology Do You?’ Author House UK Ltd., Bloomington, USA pp-6 ISBN 978-1-4918-8060-9 (sc) p.p 01-09.

Procedures (PPS) or prostrate shall be restricted. The Moon has the power to move the tides of ocean and other bodies of water on Earth. The Moon control the timing of the opening and closing of oysters, and the monthly menstrual cycles of women approximately 28 days. As the Human body is made up of 70% water, the Moon controls the functioning of our body and emotions. Presently, adoption of medical technology stands decisive whereas the surgery remains same as unnatural process which interrupts the body's natural liquid flow exposed to air. When the moon pass through a particular sign, the significant organ becomes highly subtle and swayable and blood-shed from that part is restricted in medical astrology.

The parts of the body in Astrology are linked up with the following verses in the *Horosastra* of Indian Astrology:-

कालांगानि वरांगमाननमुरो हत्क्रोडवासोभृतो वस्तिव्यजनमूरूजानूयुगले जंघे ततोभिद्वयम्
मेषाश्चि प्रथमा नवर्क्षाचरणाश्चक्रस्थिता राशयो राशिक्षेत्रगृहर्क्षभानि भवनैश्चकार्थसंप्रत्ययाः¹¹⁶

Hippocrates was already told the reason for failure of fatalistic surgeries and the reason of slow healing, infection, and contradictory recuperations occurring due to malefic location, combination and aspect towards Moon and influence of other significant planets in transit. As precaution, verifying the natal chart before commencing such surgeries will be highly beneficial to the native, at the time of undertaking surgeries.

9.4. LUNAR GUIDE LINES FOR SURGERY

(i) NEW MOON: The waxing Moon occurs to the two weeks starting at the new Moon that builds up to the full Moon. This waxing Moon is the time for surgery to transplant (not remove) something from the body, like a new hip, heart valve, or a breast implant for a cancer survivor. Medical Astrology optionally suggests better to schedule operations on the new Moon days or during the next nine days after the new Moon.

(ii) FULL MOON: Preclude the scheduling surgeries or operations of any kind on or close to a full Moon. Bruising and swelling shall increase on a full Moon due to rapid rise of

¹¹⁶ Kurumathur Harijayantan Napoothirippad (2013): Dashadhyaayi; Mathrubhumi Printing Press, Calicut; Chap-1, Ver-4; pp-44.

fluids and blood circulation within the body. Evade surgery three days before or three days after the full Moon because of the full Moon's strength and extreme effect.

(iii) DARK MOON: The waning Moon occurs to two weeks after the full Moon, as it wanes down and become black. This becomes hospitable time for surgery to amputate the cysts or tumor from the body. The schedule of operations for mutilation starting three days after the full Moon, or better during the last week and a half as the Moon wanes down.

If the surgery is beyond medical emergency, astrology suggest optional time when the physical conditions are most favorable. Utmost care should be taken while undertaking surgeries considering the position of moon as under:-

- The Moon should not be full.
- The Moon should not be in a sign pertaining to the organ of the body to be operated on.
- The Moon should be free from malefic aspects from Mars, or other malefics like Saturn.
- The Moon should rather not make any hard aspects to the other planets.
- The Moon should not be annulled with combination of Sun.

Difference in opinion about the critical Surgery and public utility of the Astrology becomes a dispute in the contemporary world.

9.5. ASTROLOGICAL REMEDIES FOR MENTAL DEPRESSION

As per *Hindu* mythology, the supreme lord created power of self to give *Indriya Shakti* (sensual strength, mental strength and physical strength) and *Deva Shakti*. Then ultimately, *Mahaprana as Sutratma* came to existence. Thus, all the *indriyas* (senses) commence their operations or functions as per the natural virtue.

In this high-spirited world, the mental depression is quite common due to high level stress. Acute depression will make the life gloomy, negative and disinterested that affect one's overall behavior. Depression may be due to continuous ailments, disappointment, and failure in love affair, sexual problems, financial constraints, career problems, and loss of the beloved,

addiction of alcohol or intoxicants and drugs. Astrology is acting as a tool to identify these problems other than clinical tests and determination. The *momentary prashna* renders progressive answers to instigate the treatment and its negative consequences shall be according to natal chart. That analyses the possibility of gain or loss and the probabilities of deterioration based on planetary changes occurring from time to time.

Depression can be easily identified from a horoscope in which first house represents brain and Moon is the significant planet of mind and emotions. Malefic influence on 1st house and Moon in birth chart, the native will aggrieve with depression if the following conditions as per the horoscope.¹¹⁷

- When Moon exists on three bhavas that are the 6th, 8th and 12th house.
- Moon is conjoined with malefic(s) such as Saturn, Sun, Rahu or Mars.
- If Rahu (North Node of Moon), Ketu (South Node of the Moon) aspect and Saturn, or aspected or conjoined with Moon.
- If Moon is placed alone in any house with no planet on either sides (2nd or 12th bhavas).
- If Moon is combust because of its closeness to the Sun.
- If Moon and Ascendant is badly afflicted either with placement or aspect of natural malefic planets.
- Moon is Malefic and posited in malefic houses.
- Moon is debilitated and Lagna or Navamsha chart combined with a malefic.

(1) इन्द्रर्कजौ लग्नजदृष्टौ विहलः | (2) क्षीणेन्दु मंदौ व्ययभावयातौ तदापि वताधिकता नराणां |¹¹⁸

When Moon and Saturn are aspected by Mercury posited in ascendant, the native will be mentally disturbed. If the *Krishna Paksha* Moon is conjoined with Saturn, in 12th

¹¹⁷ Posted by Navaneeth Khanna <http://astrologymag.com>

¹¹⁸ Dr. s. Krishna Kumar, Chariman Indian Council of Astrological Sceinces; *Medical astrology*; Ver-VIII(v) & X; pp-39

House, the native will become mentally retarded. Generally, over eagerness, lifestyle and mystified desires are the main reasons for depression.

Below are some of the remedies to remove depression.-

- Do relaxation and “*Anulom-Vilompranayama*” to enhance the spiritual capacity, to get rid of issues like insomnia, depressive disorders, and stress and strain.
- Consume water in a Silver Glass will make the Moon effect strong.
- Wear Pearl or Moon Stone with Silver jewel with mutual consultation with an astrologer.
- Offering water to *Shiva Linga (Jalabhisheka)* for getting favourable results.
- Monday Fasting and wearing silver ornaments.
- Keep respectful relationship between mother and maternal relatives, offering white flowers, milk, sugar, sweet pudding or white cloth every Mondays.

Moon also became somewhat instrumental to tide over these attacks is an exalted planet occupies *Thanubhava* (first house) and a benefic is located at the 9th house. Depression is the state of mind and if not treated properly shall lead to major problems. Adopting tolerance with complete trust in significant deity is necessary while doing remedies to acquire remarkable improvements.

9.6. FULL MOON RITUAL AND SALT BATH

Routine shower bath cleans our body whereas spiritual bath purify the mind and spirit as well. Spiritually, the self-purification is an active process of expulsion of stress and negative energy accumulated in the body and mind. The full moon bath instill positive energy in line with cosmic circumstances. Moon Stones and healing crystals are used during powerful full moon days for setting the moon bath in a diluted water with Himalayan salt to release toxins from the body. The experienced individuals suggest full moon bath once in a month to obtain enormous relaxation.¹¹⁹ Full Moon Day massage with sandalwood water, sipping cool sweet milk from a silver cup and brief exposure to moon through an open window shall reduce high *pitta* accumulated in the body.

¹¹⁹ Melanine Sachs; *Ageless Techniques to Invoke Natural Beauty*; Motilal Banarsidass Publishers, Delhi; pp-87.

9.7. HOSPITAL ASTROLOGY BASED ON MOON SIGN

Hindu Astrology avoid certain days for commencing new treatment for a disease covering initial treatment, hospitalization and surgery as under:-

SN	Days	Thithi	Star
1	Sunday	Chaturthi	Ardra, Magha, Aslesha
2	Monday	Ekadashi	Vishakha, Chitra.
2	Tuesday	Navami	Bharani, Swathi, Kettai
3	Saturday	Chaturdasi	Poorva Phalguni, Poovasahada, Purva-Bhadrapada

Table 9.1 Compatible days for Treatment

ज्येष्ठासमीरोगरौद्रपूर्वत्रयेषु न प्राणिति जातरोगः छिद्रासमेतेषु सपापवारेष्वाग्नेयवस्वंतक वारुणेषु¹²⁰

During the above week days, stars, *tidhi(s)* under which ailments begin with are malefic to the native. If the disease occurs specifically with full combinations of week, *tidhi* and stars, which highly malefic and causative for death afflictions. It is better to restrict these days under the stream of Hospital Astrology.

The Astrology workshop called - knowing oneself through the Stars, conducted at *Buenos Aires, Argentina* - in collaboration with hospital found that the programme is highly beneficial to strengthen the mental health. The well-known Therapeutic Astrologist *Calaudia Rico* conducted the study on nursing students of the *University of Favaloro* noted that Astrology can be used for psychotherapy to generate a balance of physical, mental, emotional, and spiritual aspects of human beings. The most delightful and profound feeling that can experience is the sensation of the nature and natural changes, using out mind. This study generalizes and validates early experience as portrayed by the Albert Einstein.

मनो भवति भूतात्मा तरंग इव वारिधेः | तेनेयमिन्द्रजलाश्रीः जागति प्रवितन्यते ||¹²¹

The mind becomes the cosmic being just as wave rises from the ocean in which worldly magnificence is spread. As the countless waves upraising from the ocean, consciousness arise

¹²⁰ P.S.P.Nampoothiri (2005); Madhaveeyam; ST Reddiar & Sons,; Quilon. Chap-13; Ver-36; pp-187.

¹²¹ Yoga Vasishta Sara Sangraha - Commentary by Swami Tejomayananda Ver-8

out of infinite names and forms into thoughts about the world as phenomenon of the mind. The ultimate aim of Hospital Astrology works practically with the mental state as stated in the ancient texts whereas concept is similar when approach is varied.

9.8. YOGA UNDER FULL MOON

The sea and human beings are made of cardinal element water under *Panchbhoota* system which exists as DNA in their body. Modern Physiologists accept that human body covers 70% of water content. When it is full moon, it exerts a gravitational pull on earth and its living organism; as natural rhythm in order to live in harmony. From ever since the traditional yoga practice prevails as part of civilization. Recent studies noted that full moon yoga and meditation offers an astounding experience.¹²² While focusing on the breath and body movements, the mind releases layers of stress and reaches at the peak of stillness as we believe that the heart is the spiritual center of our body. A series of studies goes on about effective yoga practice to reduce the stress and ailment level. Adoption of full moon yoga with different body postures (*asanas*) by which one can practice mental stress management and adjustment of body in an aligned format, knowing the unevenness of muscles or inconsistency of connective tissues. Full moon yoga becomes very popular in western countries.

9.9. CHROMO THERAPY

The significant colour of the Moon is white as seen in the sky with papery white. White is the basic shade of all other combinations that can be linked with the Moon Astrologically. All modern Scientists accept that the light rays of various colours are presenting its own effects on human affairs. According to the state of mind, different ideas generate colourfully. The energizing seven colours emitting from the planets falls on human beings bestow micro and macro effects. Those who come to the shade of colors from darkness the lethargy and moodiness in the mind gets cleared. Accordingly the moonlight lightens the high blood pressure, high heart beats and problem of breathing. The colour therapy is scientifically known as Chromo therapy which is used as the finest therapeutic method of several civilized nations. The reflected colour produces a relaxing effect on the mind and a rapturous environment, which affects one's

¹²² Barbara Burke, Freelance Reporter; 24-AUG-2016; Malibu Surfside News-A 22nd Century Media Publication

sensation, attitude and reactions¹²³. Colours have certain wavelengths of electro-magnetic energy visible to eyes. Working in white light brings comprehensiveness, coherence and union of all complementary parts. Medial Astrology offers the precaution for avoiding certain colours in a way of self-expressing that sheds light upon one's personality. Therefore, majority people are fond of moonlight as the finest graceful combination to get mental ease. As per the new trend, Moonlight Counselling and Educational Service Providers offers psycho-educational therapeutic supports and individual services to the clients in developed nations.

9.10. BEEJA BALA AND KSHETRABALA AND MOON

The lunar state of Moon was their Great Mother Goddess and the growth represented by pregnant aspect. Vedic Astrology says that the Sun and Venus as significant planets for *Beejabala* of Male and the Moon and Mars represents the *Khetrabala* of female along with true support of Jupiter applicable to both.

SN	Sexuality	Significant Planet-1	Significant Planet-2	Controlling Planet	Offering Strength
1	Male (Ojarashi)	Venus(Shukra) Jalabhoota	Sun (Soorya) Agnibhoota	Jupiter (Guru) Jeeva-Vaayu	Beejabala
2	Female (Yugmarashi)	Moon (Chandra) Jalabhoota	Mars (Kuja) Agnibhoota	Jupiter (Guru) Jeeva-Vaayu	Kshetrabala

Table 9.2 Kshetra-Beejabala and Moon.

रवींदुशुक्रावानिजैः स्वभागैर गुरौ त्रिकोणोदयसंस्थितेऽपीवा
भवत्यपत्यं हि विबीजनामिमे करा हिमांशोर्विदृशामिवाफलाः¹²⁴

As per the Nature's Law, the genetic formulation birth is possible with a combination of *Agni-Vayu-Jala Tatwa*. Modern science fully agree to this theory of genetics and accepts the findings of Indian Astrology. This natural principle stands valid without any challenge.

9.11. ARCHITECTURAL IMPORTANCE OF MOON

¹²³ Dr. S.K.Sharma (2006); Health in Your Hands; Dimond Books Delhi; ISBN-81-7182-011-5 Chap-13, pp-225

¹²⁴ Kanippayyur Shankaran Nampootirippad (1999) Jatakaadesham Panchangam Book House, Kunnamkulam Chap-2; Ver-3, pp.23.

The Crescent Moon Spring located 5 Km South of *Dun hung* city, *Gansa* province of Northwest China embraced by the rolling sand dunes at the edge of the *Mingsha Mountain*. The natural Crescent Moon shaped spring was not buried by shifting sands because of the stable wind regime and relative stability of pyramid dunes. Keeping the magnificent iconography of Crescent Moon, Chinese Government has planned for huge investment to keep the architectural beauty of *Dunhuang Oasis* as boon of the nature. The modern city of Dubai aiming at Tourism Development, constructing skyscrapers blending with architectural marvels in which the Crescent Moon shapes has been used as universal attraction. The ***Crescent Tower*** becomes the world's weirdest building concept becomes significant in its shape symbolizing the Islamic identity. The building stand one of the wonders of cutting edge construction challenges of architecture. Though this project is treated as a project signifying the modern face of Arab Emirates, it shows the influence of half moon and crescent moon in the modern civilization.

CHAPTER-X

ANALYSIS OF THE DATA

10.1. LAUNCHING HUMAN ASHES AT MOON

The traditional post-burial customs had gone drastic changes overtaking the habitual customs as illustrated in Astrology. Now, the private owned company called *Elysium Space* targets to lift off the burial ash into space and the moon. The contemporary modern people started to rethink about the vision of cremated human burials from the Underground to the Celestial. The company had already launched a mobile application to track the ashes into orbit through a memorial space flight at the cost of a launch costing around USD 1,900. Customers ship their burial ashes in capsules to Elysium Space through spacecrafts engraving the remembrance message of 80 characters on metal plate. According to Elysium Space founder Thomas Civet, a former NASA engineer a memorial spaceflight shall be a unique experience for family and friends to keep the memory of the loved one in this civilized world. The new custom strengthened the human belief about salvation of human spirit that should reach the *Chandraloka* as notified in ancient texts. Through this space programme, the civilized modernists reopen a new opportunity to see the faces of the deceased by looking over the phases of moon. It is clear that the *Anthyoshti* customs of Astrology and the Indian spiritual scriptures are exactly the forbearers of this thought.¹²⁵

10.2. CHANDRALOKA-THE LAND OF MOON

The Moon is treated as one of the foremost imperative habitations of the demigods. By worshiping the demigods through surrender aimed at great material enjoyment are promoted to the house of Moon. The Moon passes through the zodiac within a month approximately. It influences the biological evolution of vegetation and therefore considered as the life-giver for all living beings on earth. The references of *Chandraloka* is available in *Bhagavad-Gita*.

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् । तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते¹²⁶ ॥

¹²⁵ <http://elysiumspace.com/mobil-app>.

¹²⁶ Bhagavad Gita 8:25

The Spiritualist who passes away from this world during the smoke of the pyre, night, the dark lunar fortnight (waning moon), and the duration of six months between summer and winter when the sun passes to the south, or who reaches the moon planet, again comes back.

The *Jeeva* who performed philanthropic activities during the life time, follow the lunar path and ultimately reach the lower realm of the heaven of *Chandraloka* with eternal salvation. Any moral, altruistic deed will bring the soul an abundance of joy in *Chandraloka* whereas the soul will come back as one has not realized the universality of God. Only the soul which is totally dedicated to God will gradually pass through these stages and merge with God. The afore said belief might have inspired by the civilized generations to reach the most fascinating world of moon.

10.3. NEXTGEN SPACE RACE

The next generation of space exploration is planning to put humans on another planet in collaboration with government, public or private business, and commercial partnerships. According to recent CNN article, United States has already launched new eras of co-operation with private sectors and National Aeronautics and Space Administration (NASA) to send humankind to Mars by 2030s, revealing the inspirations behind earlier space shuttle missions. The unconstrained space race competition puts undue pressure on the super powers such as US, Soviet Union and China will sometimes resulted in an epic arena of the explored and conquered; sacrificing universal peace and tranquility. On this pretext, Astrology sees with its traditional outlook to have a mutual respect to all the social sciences by sharing their inter disciplinary knowledge to contribute ultimate profit to all the participants in a way or other to keep peace and tranquility in this world. Alienating the traditional knowledge and cultural heritage is the label of incomprehensibility and nothingness, similar to black moon. Thus to make the human life glittering one, a collaborative strategy of win-win needs to be absorbed so as to consider the motto-All for one and One for all.

10.4. FIRST AIRPORT BUILT IN IRAQ

Recent news broadcast appeared in the Times of Israel denotes that the first airport was built during *Sumerian Civilization* in 5000BC near *Dhi Qar* of *Southern Iraq* as reported

by Sumerian Expert Samuel Kramer.¹²⁷ The Sumerians assisted in building first an airport established on the planet earth and launched spacecrafts and discovered Pluto, a mythical planet called Nibiru. *Dhi Qar* was the midpoint of the ancient Iraqi civilization of Sumer that includes the ruins of Ur, mentioned in the book of Genesis. The scientists view this information about contemporary importance on the verge of modern space exploration. The records of Vyomayana Siddhantas available in Vedic Civilization show the technological knowledge of Indians. They were having the knowledge about the flying planes from planets to planets, weapons of mass destructions. Their technological knowledge should have supported the modern scientists to conduct moon expeditions.

10.5. FULL MOON FESTIVALS:

Festivals are ever becoming part of human civilization symbolizing the happiness and prosperity. The Jains celebrate *Anant Chaturdashi* on the propitious day falls on bright half, worshipping the *Lord Vishnu* for recouping the lost wealth and fortunes. Another festival called *Sharad Poornima* has been observed by people of Nagpur during *Shuklapaksha* along with music and amusements by the friends and relatives. They believe the bluish moon light contain healing effect that showers peace and harmony. Similar festivals of traditional Hindu communities are dedicated to *Goddess Saraswathi*, marking the end of monsoon. *Sharad Poonima* also becomes the part of *Durga* festivals in the name of goddess *Laxmi* in northern parts of India. When the moon is owned in exalted sign Taurus, the Tibetan Buddhists celebrates *Wesak* festival known as *Saja Dawa* in memory of enlightenment of *Buddha Shakyamuni* during which they release the captured animals in the month of June. The *Madhu Poornima* known as *Honey Full Moon* is celebrated by the *Buddhists* to keep peace and tranquility among the quarrelling disciples. It is treated as the day of concord and coordination by submitting fruits, honey, gifts and valuables to monasteries. In commemoration of Sri Buddha's miracle(s) the *Mahayana* communities celebrate *Lantern Festival* during the full moon as culmination of *Manlam* festival with the dedication. *Mid-Autumn Fiesta* belongs to Chinese festival observed as harvest festival when the moon attains its full shape. The influence

¹²⁷ Ref: The Times of Israel May dated: 10th of October, 2016. Deccan Chronicle Monday 10th October, 2016 12:04PM IST.

of moon with human culture becomes relevant in accordance with astrological and non-astrological outlook irrespective of ancient or modern civilization¹²⁸.

10.6. CHANDRA YOGASANA

In Himalayan regions, the practice of *Chandra Yogasana* is very popular with the guidance of a perfect Guru. This system concentrates on habitual mudras, *aasanas*, *paranayamas*, *bandhas*, breathing exercises and meditation. This is slightly different from the *Soorya Namaskara* which is an attitudinal approach and application of technique with due adoration of the deity *Chandra* with chanting mantras¹²⁹. Chandra Yoga congregates on the deserted spiritual and introspective aspects of the yogic science and open up the contender to follow the subtle and spiritually integrated practices. This system becomes reflective and placid which do not stipulate any previous yogic experience. The differentiating aspect of Chandra Yoga is the methodologies adopted for the strong integration of total organisms, boosting up the inner spirit (*prana*) in a holistic manner. This system specifically focused on the physical balancing of the *prana* within the body and provide relaxation to stretch ligaments, tendons and muscles. The spiritual qualities are getting harnessed and physical energy channels of the aspirant gets free flow so as to awaken the whole organism. The responsibility rests on the aspirants to keep the traditional concepts of yoga in the name of moon as the glimpses of our early civilization in the Vedic period.

10.7. SIXTEEN HOLI KALAS-AMRITA YOGA TABLE

According to Vedanta, the Mantra of *Hare Rama Hare Rama Rama Rama Hare Hare; Hare Krishna Hare Krishna, Krishna Krishna Hare Hare*, known as *Akhandanamajapa* contains 16 consecrated syllables that destroy all the malevolent effects of the man who live in *Kaliyuga*. The *Akhandanamajapa* is used as Astrological remedies to nullify the ill-effects of the man. These consecrated mantra possesses divine effect which eliminates the mantle of unawareness of the true spirit surrounded by 16 rays or *kalas* that can be linked up with *Amruta*

¹²⁸ Malvin.N.Artley (2014) *The Full Moons: Topical Letters in Esoteric Astrology*; ISBN-13: 978-1-4566-2227-5

¹²⁹ <http://www.yogadaniel.com>

Kalas of Moon. Those who chant this mantra with self-purification can attain *salokya-sarupya* and *sayujya* planes¹³⁰.

According to *Tantrik* Literature the extensive body-language of the deities are usually known as *Amrita Kala* which meant for friction which charts the revitalizing centers of the female body as per *Krishna Paksha* and *Shukla Paksha* and *Chandrakala* of Moon. Woman's body had been treated as unity and organism directed towards oneness or wholeness¹³¹.

Lord Krishna belongs to *Chandra Vamsha* and it is believed that the whole dynasty were the possessor of 16 *Kalas* of the moon. He was born in *Ashtami* of *Bhadrapada* month under *Rohini Nakshatra* midnight with *Rishabha Ascendant*. Astrologically, *Ashtami* is synonymously known as *Purna Bali* covers 16 phases (*kalas*) of moon. They are known as:

- a) *Annamaya* – seed-born (food)
- b) *Pranamaya* – water-born (breath)
- c) *Manomaya* – egg-born (mind)
- d) *Vigyanamaya* – womb-born (intellect)
- e) *Anandamaya* – reborn (joy)
- f) *Atishayini* (Peace)
- g) *Viparinabhini* (Love)
- h) *Sankramini* (Creator)
- i) *Prabhavi* (potent, mighty)
- j) *Kunthini* (beyond pain or eternal)
- k) *Vikasini* (great)
- l) *Maryadini* (highly respected, attained)
- m) *Sanhaladini* (a source of happiness)
- n) *Ahladini* (causing joy or delight)
- o) *Paripurna* (perfect or full)
- p) *Swarupavasthitha* (established in God self/form)

¹³⁰ Swami Iraianban (1997) *Preaching Vednata*; Abhinav Publications, New Delhi; pp-306

¹³¹ Ref: Dr.K.Balachandran, (2007) *Canadian Literature-An Overview* Published by Sarup & Sons Delhi, pp-164.

In *Bhagavad Gita*, Lord Kirshna has declared that the Supreme God (*Sampoorna*) who incarnates from age to age to defend the virtuous and annihilate the evil doers. When he reincarnates he has sixteen attributes (*kalas and phases*) of perfect *Brahman* whereas the Lord Rama was having only 10 Kalas (some narrations indicated as 12). *Sharad Poornima* is having a deep relationship with *Lord Kirshna* as the night moon is complete with its 16 Kalas. *Sharad Poornima* has inspired and influenced the people since centuries especially in *Raasa-Leela*. The learned persons of India propagate the holistic knowledge all over and keep our cultural heritage before the westerners.

10.8. THE MOON AND PITRULOKA:

The narration of *Sreemad Bhagavata* give traditional information about the moon and its relationship with the deceased ancestors in line with holistic approach to Hindu Astrology.

एवं चन्द्रमा अर्कगभस्तिभ्य उपरिष्ठल्लक्षयोजनत उपलभ्यमानोऽर्कस्य संवत्सर ।

भुक्तिं पक्षाभ्यां मासभुक्तिं सपादक्षाभ्यां दिनेनैव पक्षभुक्तिमग्रचारी द्रुततरंगमनोभुङ्क्ते ॥¹³²

When the moon is waxing, its enlightened portions increase daily, that forms a day for the demigods and night for the *pitras*. When the moon is waning, it causes night for the demigods a day for the *pitras*-the inhabitants of *Pitruloka*. Along with its waxing and waning state, moon passes through each constellation of stars containing thirty *Muhurtas* per day. The moon is the source of nectarine coolness that influences the growth of food grains, and therefore the moon is treated as a deity for all living entities. It is consequently called *Jeeva*, the chief living being within the universe.

अथ चापूर्यमाणाभिश्च कलाभिरमराणां क्षीयमाणाभिश्च कलाभिः पित्राणामहोरात्राणि पूर्वं ।

पक्षापरपक्षाभ्यां वितन्वानः सर्वजीवनिवहप्राणो जीवश्चैकमेकं नक्षत्रं त्रिंशतामुहूर्तैर्भुङ्क्ते ॥¹³³

As the moon is owned with all potentialities, it represents the influence of the Supreme Personality. The moon stands the predominating deity of everyone's mind, and therefore the moon-god is called *Manomaya*. It is considered as *Annamaya* because of giving potency to all

¹³² Sreemad Bhagavatam 05-22-0091

¹³³ Ibid; 05-22-0101

herbs and plants. Moreover, it is also deliberated as *Amṛitamaya* as a source of life for all the living entities. The moon pleases *demigods, pitas*, human beings, animals, birds, reptiles, trees, plants and all other living beings. Every living organism gets satisfaction by the presence of the moon. Therefore the moon is entitled as *Sarvamaya*– the all-pervading.

CHAPTER-XI

ASTROLOGY AND INDIAN HERITAGE

11.1. ASTROLOGY-INTEGRAL PART OF INDIAN HERITAGE

India is a conservative country that retains its virtuous culture and heritage since five thousand years, upholding the spirit of Vedic science and keep Astrology as its central part. Governor of *Uttarakhand* opined that Astrology is the vital part of India's ancient culture and called for its elevation through scientific research and development.¹³⁴ He notified that the ancient seer *Parashara* took propagation of Astrology using his astuteness and mental power. Now the scientific nature of Astrology needs to be augmented so as to prove the sanctity within the society.

11.2. AMAVASYA AND PRADIPADA IN OTHER SCEINCES

Notion of new moon in the beginning was the first citing of full moon to waning crescent. The western astronomy defined the new moon as when the Sun and Moon is conjunct at the same time the Moon becomes invisible which is marked as Amavasya¹³⁵. As described in *Goladeepika* of *Parameswara* (1443CE), the moon is the veiling object of the Sun and Moon as the hiding object is the huge shadow on earth. The shadow of the earth will always remain to be in the seventh sign of the Sun (180°) moving with the identical velocity of the latter. The Speed of light is indicated in *Rig Veda* is 189,547 miles per second, which is further modified by the modern astronomers as 186,000 miles a second. The calculation made by our ancient seers are very accurate at par with modern scientific modified versions. According to *Tantrik Sidhantas*, human Life has its dark and light which is two sides of the same object. They deliberate the Sun and Moon as male and female as the incarnation of *Shiva and Shakti*. In *Tantras*, the moon is often reflected as the symbol of *Devi*, during dark or bright fortnight. When the moon starts wane, its image considers as *tamasik* iconography and progressively becomes dark and frightened correspondingly. Under the waxing stage, it becomes the *rajasic*, representing *Devi Tripura* or as post-menstruating woman deity as *Bhairavi*. As indicated in *Tantraraja Tantra*, the revolution of moon with waxing stage around the earth described as

¹³⁴ The PTI News feed reported on 13th March 2016

¹³⁵ Jyotish Digest, VolXI, Issue II, April-Sep 2014)

ERROR: invalidrestore
OFFENDING COMMAND: restore

STACK:

-savelevel-
-savelevel-

ERROR: invalidrestore
OFFENDING COMMAND: restore

STACK:

-savelevel-
-savelevel-

CHAPTER-XIV

CASE STUDIES OF NATAL CHART

14.1. HOROSCOPE ANALYSIS AKHILESH YADAV

Sri. Akhilesh Yadav DOB: 01-07-1973 12pm Sunday UP

Balance period: 7 years, 8 months and 22 days Guru.

This case study denotes how the Moon, Ascendant plays in one's life for character and career formation.

Mar	-	-	Moo Sun Sat Ket	-	Asc	-	Jup Moo	Mar	-	-	Moo Sun Sat Ket
-	RASI 01-07-1973 12:00pm Sunday Saifai UP Punarvasu Star		Mer Ven	Sun Ket	Navamsha		-	-	Bhava		Mer Ven
Jup			-	Gul			Rah	Jup			-
Rah	Gul	-	Asc	-	-	Mar Sat	Mer Ven	Rah	Gul	-	Asc

Table 14.1 Natal Chart of Akhilesh Yadav, UP

Features of Virgo Ascendant:

ब्रीला मन्थर चारु वीक्षण गतिः स्रस्तांस बाहुः सुखी श्लक्ष्णः सत्यरतः कलासु निपुणः शास्त्रार्थविद् धार्मिकः ।
मेधावी सुरत प्रियः पर गृहैर्वित्तैश्च संयुज्यते कन्यायां परदेशगः प्रिय वचाः कन्या प्रजोऽल्पात्मजः BJK-4/34

A person born of Moon in sign Virgo will exhibit modesty, be of easygoing and fine-looking eyes and attractive gait; the shoulders and arms sunk or depressed; fond of living in soothe, having a soft body; straightforward, competent in dance, music and painting; Scholar of *Sastras*; virtuous and intelligent, fond of sexual union; enjoy the house and property of other men; live in foreign lands; blessed with sweet speech. They have more daughters and a very few male babies. The native will be joyous nature, short life subject to other checks. Not so well respected, more daughters, unsuccessful hopes and desires. He may be affected by diseases of windy nature and cough. He will have good and sincere friends and gain victory over enemies, fortunate actions and successful hopes. The Astrological substantiation has been

verified with the supportive verses narrated in various texts. In this horoscope the moon is posted along with the Sun in Gemini, which is inimical house which is the 10th bhava from the Ascendant. The Lord of fortune is owned in the sign of profit and blooming of cherished dreams. When the malefic Moon is located with the malefic at 10th bhava, that will adversely affect the positions of the native of insult and denigrations. The exponents will undertake the service activities and proceed without seeking permission from the native and that will ultimately resulted in fatalistic effects on both self and core supporters. The native will suffer from knee problems or disease due to prolonged travel. (पापेकर्मगते तु कर्मविहतिर दुष्कीर्तिराज्ञाक्षतिर दासालम्बनयोर विनाशमपि स्याज्जानुरुक्प्रोषणं) (PM-14/62). He will be an ardent believer in Astrology and affluent as the Sun is posited in Gemini. (विद्या ज्योतिषवित्तवान् मिथुनगे भानौ) (BJK-4/26). The native will be a practical person by nature with methodical qualities. He will be a born leader, having larger opportunities in conscious and modest qualities. He may be highly sensitive, bad-tempered and generous but cannot tolerate in efficiency. The co-workers and supporters work as instrumental and inspirations behind his success. He can shine in Civil service due to multifaceted capabilities. Astrological position of the planets such as week moon (*Shuklapakasha Pradipada*) denotes the fractional political competition (10th bhava) and separation from the family group.

Personality and Occupation of the native while the Moon in Gemini shall be as versified - स्त्रीसक्तोसितलोचनोन्यहृदयाभिज्ञस्सुबन्धुस्सुखी तत्त्वज्ञो गुणवान् प्रकुञ्जितकचश्चोत्तुंगनासस्सुधीः श्रीमान् कारुणिको मनोहरतनुः नृत्ते च गीते रतो योगी सज्जनसम्मतः खलु भवेद्युग्मोदयोथः पुमान् | (BJK 2/50). The native born with Gemini ascendant will be fond of ladies, black eyed, handsome, knowledgeable, respectable, tender hearted, intellectual, authoritarian, artist and sovereign.

Jupiter posited in fifth bhava made the native decree of secretary with sound financial capacities. मंत्री धनी सुतयुते ससुतार्तिरर्थसौख्याल्पपुत्रगुणधी बलबन्धुशाली | (BJK 5/28). He may be having wealth, less progenies, splendid pleasure and variegated intelligent qualities with external support. The Jupiter-Moon combination of Gemini Navamsha made the native a predominant leader and owner of wealth of all kinds with temperaments.

(विक्रान्तंकुलमुख्यमस्थिरमतिवित्तेश्वरंसांगिरा PD 18/2). The native can enjoy the Sunabha yoga effects offered by both the Mercury and Venus. श्रुतिशास्त्रगेयकुशलो धर्मपरः काव्यकृन्मनसि च सर्वहितो रुचिरतनुस्सुनभायां सोमजे भवति | (SARV-12/11,13). When Mercury becomes the bestowed of Sunabha, the native will be a scholar, artist, virtuous and respectable in the society. (स्त्रीक्षेत्रवित्त विभवः चतुष्पदाद्यस्सुविक्रमो भवति नृपसल्कृतोतिधीरो दक्षश्शुक्रेणसुनाभायाम् |)

If the Venus be in Cancer and significant planet of Sunabhayoga, the native will be fond of women, veterinarian and agriculturist, valorous, respectable and communal performer. The Ascendant Lord Mercury posited in Cancer makes enormous enemies throughout the life that affects the profession. [जलार्जितस्व स्वजनस्य शत्रुः]. As the Mars in Pisces also makes voluminous opponents of the subjects. He will be having commanding power and shine with word power. The Lord Ascendant Mercury is causative to become a popular leader by word and deed. As the Sun is situated in Gemini (10th bhava), the native gets whole-hearted support from his parents to flourish his political profession. The Venus combined with the Mercury in Cancer Sign makes the native dual wives, coward and causative to suffer mental agonies. Meanwhile Venus being the lord of 9th and 2nd bhava provide all gains such as wealth, transportation, traditional prosperity and commercial affluence.

The new year 2017 begun with a contradictory political phenomenon for UP Chief Minister Akhilesh Yadav, who is in a direct confrontation with his father Mulayam and founder of the Samajwadi Party. As AkhileshYadav has had a high hand in the Samajwadi, but his horoscope has a word of caution for him. As per *Navamsha* the Lord Ascendant posited in Virgo (own house of Mercury) made him a good politician and a diplomat. सर्वतः सर्वक्याप्तिः सदाचारस्सुवेषवान कुलाढ्यः कीर्तिमान विद्वान भवेल बुधनवांशजः | (BJK 2/25). Those who born in *Navaamsha* of Mercury, he will be a charismatic figure in all activities, virtuous personality, good looking and dignitary of the society with ample name and fame. The native belongs to *Kanya Lagna*, and of Moon in Gemini and the Mercury is the Lord Ascendants, which is owned in the 11 house Cancer. As per *Navamsha*, Mercury has been occupied in Virgo which is the

exalted sign along with Venus aspect by Jupiter. The Main Period of Mercury is going on during which Sub-period of Saturn has been spread over from, 15-07-2014 to 23-03-2017.

Gocharaphala Chapter of *Phaladeepika* says-अर्थधर्मपरिलुप्तिरुच्चकैः सर्वकार्यं विफलत्वमंगिनाम् । During sub-period of Saturn within the Mercury main period, the native will face moral indignation, monetary stringency and malfunction of all the endeavors. Simultaneously, *Kandaka Shani* has already begun as per *Gochara* will be crucial to the native due to various types of professional dilemmas. The native needs utmost cares about taking precarious decisions connected with politics so as to consolidate the power among the public.

The main period (*Vimsottari*) of Ketu starts from 24-03-2017 to 23-03-2014 call for displeasure, threat from enemies, slandering rumours alienation from the family, lack of in-house support. The Sun and Ketu combinations of dual sign Gemini denote political disputes will go on with the father which ultimately embarrasses the mental stability. The Main period of Ketu will attract political alienation due to scandals and dissension from every angle whereas external support will be there in all the sectors. The political scenario in Uttar Pradesh under the native and possibility of temporal collapse is due to Ketu and Moon combination in natal chart.

14.2. DR. BALAMURALIKRISHNA (CARNATIC VOCLIST)

Name: Dr.Balamurali Krishna DOB: Sunday, July 06, 1930; 06:40:00Pm; Vijayawada Astro-Analysis have been done about the reason bestowed on the native to become a well known vocalist and the influential planetary support of the moon.

Chandralagna Phalam:

लुब्धोवृत्तोरुजंघः कठिनतर तनुर्नास्तिकः क्रूरचेष्टः चोरोबाल्येरुगतोहतचिबुकनखश्चारुनेत्रस्समृद्धः
कर्मोद्युतःप्रदक्षः परयुवतिरतो बंधुहीनः प्रमत्तः चण्डोराज्ञाहतस्वः पृथुजठरशिराः कीटभेशीतभानौ । (SAR-13/51)

Should the Moon be in Scorpio at birth, one will be a niggard, having round and flank thighs and shanks, spiky physique and nose, atheist, wretched diseased, malicious in acts, pilferer, ailments at childhood, disfigured chin and nails, attractive eyes, conscientious, competent, voluptuary, deprived of relatives, crazy luxuriant valorous, proprietor misappropriated wealth and body with large midriff and a big head.

	Rah	Mar	Mer Jup Sun	Mandi Ven	Sun	Rah		Rah	Mar		Sun Mer Jup
	Rashi Dr.Balamurali- Krishna 6:40Pm 06.07.1930		Ven		Navamsha			Moon	Bhava		Ven
	Vishakha-4 Vijayawada			Mer Mar			Sat				
Asc. Sat	Moon Mandi	Ketu		Jup	Ketu	Asc		Asc. Sat	Mandi	Moon	Ketu

Table 14:2 Natal Chart Dr. Balamurali Krishna

This native chart is one of the best example of the enjoyer of accurate results detected as per the location of planets in Navamsha as compared to the Rashi Chart. The Moon is owned in Cancer and the Venus is positioned in Pisces which flourish the life of the native. (ग्रहाणां अम्कं फलं). He was born in Shukla Paksha Ekadashi.

In *Rashi* chart Moon is debilitated whereas it is located in own house Cancer as per Navamsha. That shows the adequate strength of the Moon as per Astrology rule. The due aspect of Mercury, Jupiter and the Sun towards Ascendant given all the benefic *yogas* in his life especially *Vesi and Vasi*. The lord of 2nd bhava Saturn is owned with Ascendant aspected by Mercury is the most advantageous to the native.

Planets	Move	Rashi	Longitude	Nakshatra&Pada	Relation
Graha	D/R	Sign	Degree	Star	Relationship
Ascendant		Sagittarius	20-43-35	Purvashadha-3	-
Sun	D	Gemini	20-50-48	Punarvasu-1	Neutral
Moon	D	Scorpion	02-01-33	Vishakha-4	Debilitated
Mars	D	Taurus	01-29-09	Krittika-2	Neutral
Mercury	D	Gemini	10-25-23	Ardra-2	Own
Jupiter	D	Gemini	09-18-33	Ardra-1	Enemy
Venus	D	Cancer	27-37-40	Ashlesha-4	Enemy
Saturn	R	Sagittarius	15-17-36	Purvashadha-1	Neutral
Rahu	R	Aries	06-10-28	Ashvini-2	-
Ketu	R	Libra	06-10-28	Chitra-4	-

Table 14:3 Sphutas of Dr. Balamurali Krishna

As the Mercury got direct 180° aspect, the concerned will be the scholar of recreation arts, courteous in appearance and a *Dandnetha* in all respects (प्राज्ञोऽस्ते चरुवेषाः सकल कलामहिमा याति भार्या स्वित्ताम्). He was awarded with *Padma Vibhushan*, India's second-highest civilian honour, for his contribution towards Indian Music. He was made Chevalier of the Ordre des Arts Et Des Letters by the French Government in 2005.

Planets	Move	Rashi	Longitude	Nakshatra&Pada	Relation	Mandi	Mar	Rahu	Asc. Rah
Graha	D/R	Sign	Degree	Star	Relationship				
Ascendant		Sagittarius	20-43-35	Purvashadha-3	-				
Sun	D	Gemini	20-50-48	Punarvasu-1	Neutral				
Moon	D	Scorpion	02-01-33	Vishakha-4	Debilitated				
Mars	D	Taurus	01-29-09	Krittika-2	Neutral				
Mercury	D	Gemini	10-25-23	Ardra-2	Own				
Jupiter	D	Gemini	09-18-33	Ardra-1	Enemy				
Venus	D	Cancer	27-37-40	Ashlesha-4	Enemy				
Saturn	R	Sagittarius	15-17-36	Purvashadha-1	Neutral				
Rahu	R	Aries	06-10-28	Ashvini-2	-				
Ketu	R	Libra	06-10-28	Chitra-4	-				

Table 14-4 Sputas of Dr. Balamurli Krishna and Dashamsha Chart

Neechabhanga Rajayoga and *Sunabha Yoga* offered by the Moon play in a decisive role in this natal chart. The other yogas viz., *Gajkesari*, *Adhiyoga* from Ascendant, *Vesi*, *Vasi*, *Kahala*, *Pash*, *Brahma* and *Laxmi* are supportive for the stamped reputation of the native. The position of Moon in Cancer also indicates the scholasticism in *Melakartharagas* connected with. Balamurli Krishna commenced his career from the age of six and conducted around 25000 musical concerts conferring the ecstasy of enjoyment of the mass public. He was the master of 72 *Melkarthara* ragas which interacted with the legendary musicians in India. He was the veteran of Arts and Letters who became an actor for a short while. He composed of 400 masterpieces in Telugu, Sanskrit, Kannada and Tamil. He was having crucial period *Maraka* 11th sign lord Venus (Venus is located in 8th bhava in Natal Chart); commenced from 09-01-2016 to 08-03-2017. During the main period of Mars and Sub period of Venus (*Ashtamadhupa*) the blessed musicians was expired on 22-11-2016.

He composed several *thillanans*, *kirtans* and *varnams* as great contribution to aesthetic India. He invigorated old ragas like *Narthak* and *Sunadavinodini* and reshaped new ragas like

Lavangi, Mahathi, Manorama, Murali, Omkari, Prathimadhyamavathi, Rohini, Saravashree, Sumukham, Sushma, Ganapathi, Siddhi and Pushkara Godvari.

The Mercury stands for Knowledge, qualities, intelligence, music, awards, rewards, mastermind and personal development. (ज्ञानं सतगुणममात्मजं च सचिवं स्वाचारमचार्यकंमाहात्म्यं श्रुतिशास्त्रधीस्मृतिमतिंसर्वोन्नतिं सद्गतिं)(PD-2/5). He was honoured by illustrious awards like Kerala State Award for Bet Singer (1987), National Award (1976, 1987), *Padma Vibhushan* (1991) and Kerala State Film Award (2011).

Findings: From 15-02-1991 to 14-12-1993 the native was undergoing Venus *Dasha* with *Bhukti* of Mercury. Venus Direct aspect to sing of Mercury in Natal Chart stands special effect. As per the Analysis, it is noticed that the *Dashamsha* (Div-10) Chart indicates that Ascendant is located in Gemini with due aspect of Sun, Venus and Ketu from the 7th bhava (*Saggitarius*) and Moon owned in Cancer (2nd Bhva) rendered the high dignity to the native with *Padma Vibhushan* in the year 1991.

14.3. HORO-CHART OF RAMAKRISHNAN

Birth Star: Jyesta (TRIKETTA) 3RD Pada

Balance Dasa at Birth: Mercury: 6 Year, 10 Months and 20 Days.

.	.	.	<u>Ket</u>	<u>Ket</u> Gul	.	Sun	<u>Ven</u>	.	.	.	<u>Ket</u>
. Gul	RASI Ramakrishnan DOB 03-10-1954 12:05pm PKD		<u>Jup</u>	Moo Sat	NAVAMSAM		Lag	Gul	BHAVA		<u>Jup</u>
.			.	<u>Mer</u>			<u>Jup</u>	.			.
Lag Mar Rah	Moo	<u>Mer</u> <u>Ven</u> Sat	Sun	.	Mar	.	Rah	Lag Mar Rah	Moo	<u>Mer</u> <u>Ven</u> Sat	Sun

Table 14.5: Horo Chart of Ramakrishnan

Planetary Positions

Lag^{251 *}_{12'}, Sun^{166 *}_{18'}, Moo^{234 *}_{35'}, Mar^{265 *}_{32'}, Mer^{191 *}_{32'}, Jup^{93 *}_{38'}, Ven^{208 *}_{38'}, Sat^{195 *}_{2'}, Rah^{257 *}_{1'},

The Moon is posited in Scorpio Sign which is debilitated state is highly malicious to this native. The lord of 6th Bhava Mars is owned at 12th bhava of Moon Ascendant. From the Ascendant, the lord of Cancer Moon stands as *Ashtamadhipa and Maraka*.

Saturn in CHANDRALAGNA (JANMA):

प्रथमे रविजे विषवह्निहतः स्वजनैः वियुतः कृतबन्धुवधः । परदेशमुपैत्यसुहृद्भवानो विमुखार्थसुतोऽटकदीनमुखः ॥
(BJK Ver-39/pp-507)

As per Gochara, when the Saturn is located at Janma, the native will trouble with fire or poison, given up by the kith and kin, away from home, and aggrieved by several grief. As the Saturn being the Astamadhipa that is not good for the longevity. As per the native chart, the Sturn is in 12th Bhava which good for the life. Jathakadesh says that the position of Saturn in Janma is causative for different diseases (नानारोगामशुचम्). Venus and Mars are having deadly state combined with *Dwiteeya Marakadhipa* Saturn. Even though Jupiter is at exalted sign it is also under deadly state. The sub-period of Saturn during Rahu Dasha is not satisfactory to the native.

समीरपित्तप्रदः क्षतिस्त्नौ तनूजयोषिल सहजैश्च विग्रहः
स्वभृत्यनाशश्चपदच्युतिरभवेदितिप्रजायुः प्रविशत्यथार्कजे (PD 21/31).

The native will be suffered from diseases pertaining to bile, rhumatic problems, injuries, quarrel withe the family members and servants and change from the own province, This period is malficeint to longevity do to disease and attract surgery as the Ketu is located at 4th from Janma Rashi. The debilitated moon is the 8th lord from Ascendant which is Maraka for the native.

In the natal chart, Moon is in debilitated with childhood state. Jupiter owned exalted with deadly phase and Saturn stand exalted. The position of Rahu with the Ascendant makes the native anaemic and unhealthy. In this chart the 3rd and 6th lords (Saturn and Venus) are considered as malefic. From the ascendant, the Saturn is having *Gulika-Bhavanadhipatya Dosha*.

The Janma Rashi Scorpio itself is a debilitated sign of Moon. The Saturn is the Gulika Bhavanaadhipa and hence the inimical intensity will be more.

लग्नगतराहुदाये बुद्धिविहीनं विषाग्निशस्त्रभयं बन्धुविनाशं दुखं कुरुते रोगं च परिभवं समरे (BJK 13/4)

During the Rahu main period rahu is combined with Ascendant, the native become irrational, afraid of poison, Fire and weapons, failures, and grief from the malicious diseases. पापांतस्थे चन्द्रे कुजभवने शस्त्रवह्निभवः (SAR Ver-4 pp-559).

Moon is located in Scorpio sign hemmed with the malefics between Mars and Saturn is the symptoms of death consequent to fire or usage of weapons.

Finding:

In all the natal charts, if the moon becomes debilitated, and owned at afflicted bhava of 12th that provide negative results even though fortunate yoga is available. The disease occurred due to wickedness brought forward in one's life will reach at the zenith due to transitional movement of the planets.

When the malefic planet reached the moon sign of the natal chart become crucial and fatal during mahadasha with malefic planets such as Saturn even though it stands exalted. Just few days before the 2^{1/2} years *Janma Shani* the native had been passed away on 19-12-2106. The toes were removed due to blood cancer affected the bone-marrow.

As per the Vimshottari, Rahu Dasha with the bhukti of Saturn (Ashatamadhipa) period stands ferocious to the native with effect from 03-10-2016 to 08-08-2019 during which the disease reaches at the peak. Meanwhile Gochara phala of Janamshani was there that deteriorated his paid and agony (Saturn reached Moon Sign of Scorpio).

14.4. HOROSCOPE ANALYSIS (WALKING ABNORMALITIES)

	Sun Mer	Moo Rah Gul	Sat	Moo Rah	Mar	.	.		Sun Ven	Moo Mer RahGul	Sat
.	RASI 03-05-2003 3:33pm Palakkad Miss: Karthika Krittika Star		Jup	Lag	NAVAMSAM		.	.	BHAVA		Jup
Mar			.	Ven Gul			.	Mar			.
.	Ket	.	Lag	.	Mer Jup	Sat	Sun Ket	.	Ket	.	Lag

Table 14.6: Horo Chart of Miss Karthika

Name of the Native: Karthika, Female, Date of Birth 3rd May 2003, Palghat.

Planetary Positions

Lag¹⁵⁴_{49'}, *Sun¹⁸_{40'}, *Moo³⁹_{20'}, *Mar²⁸²_{52'}, *Mer²⁴_{41'}, *Jup¹⁰⁵_{27'}, *Ven³⁵⁰_{18'}, *Sat⁶²_{22'}, *Rah³⁶_{43'}, *

Birth Star: Krittikai (KARTHIKA)

Balance Dasa at Birth: 0 Year, 3 Moths and 14 Days

Yogas: Malavya, Sunabha, Anabha, Vasi, Alpa-Vasumad (Ascendant), Sam-Vasumad Yoga from Moon, Kahala and Dama Yoga. The qualitative yoga bestowed all the external benefic results such as royal family, economic prosperity, name, fame, movable and immovable properties except body strength in view of the weak moon combined with rahu. For Rahu Moon is the enemy and Taurus is the powerful sign. The star Karthika itself is a *Samhara Nakashtra*.

Ongoing Mahadasha is Mars which is exalted in Capricorn receiving due aspect from Jupiter owned an exalted sign of Jupiter. The tenure of Mars period commences from 18-08-2013 to 17-08-2020 which is remain as controversial with forbidding deeds, contact with disregarded women, deception connected with traditional wealth and property in possession. Meanwhile the native will suffer disease connected with blood, bile and fever. The Kandakashani effect also makes the life miserable. Presently, the sub-period of Saturn in Mars

will extend over 09-01-2016 to 17-02-2017 will add insult to the nearest, illness and demoralisation from the enemies. The forth coming bhukti of Mercury from 18-02-2017 to 14-02-2018 also integrate mental distress, disturbance from enemies and other bad effects. The exalted Moon combined with Manadi and Rahu will adversely affect the life of the native with mental torments.

According to Brihajjataka 4th Chapter, The person who is born in Moon in Aries sign will be of round red-eyes, vegetarian, fond of hot food stuff, quickly relenting nature, fond of travel and sexual union, having strong knees, temporarily wealthy, skilled and befriending, haughty, possessing disfigured nails, wound headed, fickle minded, afraid of water and having lines of *shakti* in her hand.

वृत्ताताम्रदृग् उष्ण शाक लघुभुक् क्षिप्र प्रसादोऽटनः कामी दुर्बल जानुरस्थिरधनः शूरोऽङ्गना वल्लभः ।सेवाज्ञः कुनखी
ब्रणाङ्कित शिरा मानी सहोत्थाग्रजः शक्त्या पाणि तले अङ्कितोऽतिचपलस्तोये अतिभीरुः क्रिये ॥
(BJK-4/29)

Planetary Position

Sun	Exalted (10°)	Old Aged	18°40 while birth
Moon	Exalted (3°)	Old Aged	39°20 while birth
Mars	Exalted (28°)	Youthful	12°52 while birth
Jupiter	Exalted (5°)	Youthful	15°27 while birth
Venus	Exalted (27°)	Minor.	20°18 while birth

The planetary position at the time of birth does not have the extreme state of exaltation whereas they positioned in their exalted sign. If the *Grahasputas* and *Bhavasputas* becomes equal, the planets will bestow perfect results. Against the instant case, the *sputas* of exalted planets are not matching with the *Bhavasputa* which adversely affected the native of getting auspicious results.

भावसमांशकसंस्था भावफलं पूर्णमेव कलयन्ति न्यूनाधिकांशवशतः फलवृद्धिरहासता वाच्य।

According to Mantrswara's Phaladeepika Chap-8, Ver-38, pp-88, the rule has been substantiated fundamentally. In this horoscope, the lord ascendant Mercury has been posited in 8th bhava along with the sun who is at exalted sign. The sun is also the lord of 12th bhava which made the lord ascendant bitter malefic.

मार्ताण्डेऽनिष्ट संस्थे नृपशिवपितृकोपादिहुद्रोडनेत्र व्याद्यस्थिस्रावपित्तामय शिखिपशुभीताम्रनाशात्मपीडा
(PM-14/80).

This combination denotes the paternal wrath and rage of Lord shiva, eye disease, bleeding bilious indignation, fear from fire, mental infuriation and penetrating adversities from the rulers and higher authorities.

The Lord Ascendant Mercury possessing the state of combustion and posited at 8th bhava along with malefic exalted Sun, duly aspected by the 8th lord Mars is highly crucial to this native. The notable fact is that the 8th bhava gets special aspect from the 3rd and 8th lord Mars. The exalted Sun located in 8th bhava wherein the lord ascendant combust mercury gets the special aspect from the exalted Mars (*Maraka* for Virgo Ascendant) enhance the malefic effect to Ashtama Bhava. The lord of 8th bhava from 8th bhava is the Mars who owned at exalted sign of Capricorn. In this chart Moon does not have any strength even though is owned at exalted sign. As per bhava the lord of fortune Venus has been combined with the enemy (exalted sun) does not offer better results. The Saturn located at Gemini bestows different kinds of grief with fastened state .(निर्हीसुखार्थतनयः स्वलितश्चलेख्ये रक्षापतिर्भवति मुख्यभृत्यश्च बौधे BJK-4/54)

The Sun is owned at exalted sign with 18° is the eight bhava from Ascendant which could not give much to the *Atma-Bhava*.

नाशस्थानगतो दिवाकरैर लुब्धस्तु यत्भावपो नीचारातिगृहं गतो यदि भवेत् सौम्येरयुक्तेक्षितः तत्भावस्य विनाशनं वितनुते | (PD-15/3).

लम्नादिभावात्रिपुरंध्ररिःफे पापग्रहास्तत्भवनादि नाशम् (PD-15/4).

यत्भावनाथो रिपुरंध्ररिःफे दुस्थानपो यत्भवनस्थितो वा तत्भावनाशं कथयति तज्ञा | (PD-5/5).

The lord ascendant Mercury is positioned in dusthana (8th Bhava) is not beneficial and destroy that bhava. As per Navamsha, Mercury and Jupiter is position in Scropio wherein the

lord ascendant is in enemy's house. Meanwhile Jupiter offers enormous qualities along with supporters.

The Lord Ascendant becomes combust and located at destroyable sign without due aspect from the benefic, that bhava spoils the particular bhava. In view of that the first bhava becomes deteriorated. The significant planet of first bhava (sun) is posited at 8th house also becomes crucial to the native. The sun is the 12th lord which located at 8th with exalted state also boosts up the malefic effect on the body of the native.

The 6th bhava stands for disease part of the body. As per body part the Aquarius sign stands for 6th bhava represents legs. (मूर्धास्यगलस्कंधा हृदयोदरवस्तिदेशगुह्यानि ऊरूजानूजंघे चरणाविति राशयोऽजाद्या). (JAD-1/2) The lord of sign Aquarius is Saturn which stands for nerves and veins in the body and hence the native suffers from inflammation of vein called *Phlebitis*. The Moon is located in its exalted sign along with Rahu makes the body weak. Originally the native is gaunt, having neuro problems and needs external support to move.

सुखिनः प्रकृष्टकर्मा राजप्रतिरूपकोऽथ राजा च एकद्वित्रिचतुर्भिर् जायन्तेऽतः परम् दिव्याः ।
(पंचभिः षड्भिर् वा उच्चसहितैर् वीक्षितश्चेद्देवसमो भवति । इदं प्रश्न जातकयोः संग्राहं । नीचग्रहवीक्षितश्चेद् अनायुष्मान नीचो वा भवति, नरकर्म च क्लेशाश्च) । (KRISH-21/21).

If four or five planets become exalted the native will become a celestial damsel. This rule is generally applicable to both Prashna and horoscope analysis. Meanwhile, the exalted planets get aspect from a malefic planet even though it is exalted, the native gets mean longevity.

Findings: According to specified results related with female horoscope and special attributes against Chandra Nakshatra Kritika vide verses of Varahamihira's Brihajjataka as:

चित्रार्द्राफणी देवराशतभिषङ्गः मोल्लाम्नितिष्योत्भवा वंध्या वा विधवाथवा मात्रसुतो त्यक्ता प्रियेणापि वा। (BJK 3/56)

The woman who is born with Chitra, Ardra, Aslesha, Jyeshtha, Satabhisha, Moola, Kritika or Pushya Star will be a barren woman, widow, owing immatured progenies and

bereaved or separated from husband. In this physical world, majority of Astologers carelessly paasing these Nakastras attributes along with other versifications of Trimshaamsha effects. It can be generalised that in a way or other or initial or later stage of one's life, the aforesaid results are becoming true, as experienced by the learneds. The living examples are the true symbols signifies Astrology, a holistic science.

The notable fact is that the horoscope contains five planets located in their exalted sign. All the exlatd plantes shower thier effects at a stretch make the effects and results will be blunt by nullifying thier minute effects and make the life miserable even with the support of fortune giving planets.

14.5. HORO ANALYSIS OF R.P.NAIR (PILES)

For the native of Rishabha Lagna, Saturn is yogakarakaka – that showers all fortunes. Prsently, the Saturn is located at Scroprio as Kandaka and ready to move to Saggitarius (8th bhava), which is not supportive for the native. The ulceration of the bowels and piles cane be diagnosed based on the position of Mars and Saturn. (तृष्णासृक् रक्तपित्तं, कुक्षिरुगंतरुष्णभृतकद्वंसंचपार्श्वार्हतिं). Medicl Astrology has illustrated the system of Pile or Fisula with the following versifications:

तृष्णाश्रसृक् रक्तपित्तं ज्वरमलन विषास्त्रार्ति कुष्टाक्षिरोगान गुल्मापस्मारमज्जाविहतिपरुषतापामिकादेहंभगान
(PD-14/4)

Sun Mer Ket	Lag Ven	Moo Mar	Gul
	R.P.Nair Margashira RASI		
	DOB:17.03.1959 Trichur 9:14am		
Sat	Jup		Rah

	Ven	Gul	
	NAVAMSAM		SunSat Rah
Ket			Mar
Mer			LagMoo Jup

Sun Mer Ven Ket	Lag	Moo Mar	Gul
	BHAVA		
Sat	Jup		Rah

Table 14.7: Horo Chart of R.P.Nair

According to the ancient text phaladepika, Mars is causative for the disease connected with blood related diseases. In this chart, Saturn Masadasha is going on from 09-03-1998 to 07-03-2017. From 27-08-2014 to 08-03-2017 sub-period of Jupiter which is good for relevant to attracted benefits. If the planets in the birth chart are not supportive the whole thing differs. As the Saturn gets special aspects from Mars in the birth chart, the ending period of Saturn will make blood related disease such as piles and abdominal problems. Even though moon is exalted, it becomes Marka while considering the location from Ascendant conjoined with Mars. The native got ailments of piles at the end of the period of Saturn. As per Medical Astrology, the 8th bhava from Lagna itself is the disease affected area in private parts.

If the 8th lord in the seventh house with a malefic and not getting benefic aspect is another symptom of piles or fistula disease. (8th Lord Sagittarius Jupiter owned in 7th Scorpio). The ascendant Lord Kuja is aspecting the Saturn is another symptom of chronic *Hemorrhoids*.

12 Feet Left Eye	1 Head, Brain, Mind, Physical Body Headache	2 Face, Tongue, Teeth, Eyes, Tonsils, Voice	3 Neck, Throat, Ears, shoulders, Hands, Arm Bones
11 Shanks Legs Left Ear	(1) Aries (2) Taurus (3) Gemini (4) Cancer (5) Leo (6) Virgo (7) Libra (8) Scorpio (9) Sagittarius (10) Capricorn (11) Aquarius (12) Pisces.		4 Heart, Lungs, Chest, Accident, Vehicular
10 Knees Bones Flesh			5 Womb, Black Magic, Pregnancy, Gall Bladder, Intestine, Backbone
9 Thighs Limbs	8 Private Parts, Piles, Hernia, Anus, Menstrual Contagious	7 Semen, Female Organs, Ovaries, Urinary, Female Disease, Kidneys	6 Stomach, Indigestion, Liver, Nervous

Table 14.8: Astro Signs affecting Disease

मंदेपापदृष्टेऽर्शसः (MEDA Chap-19 (X-(iii) pp.57)

If the Saturn gets aspects of a malefic, the native suffers from piles or Ano-rectal disorders.

स्वसुतसुहृद्वित्तनाशामयादि जन्मादेरष्टमांतं दिशति पदवशेनार्कसूनुः क्रमेण (PD 26/22)

According to Transitional movement towards 8th bhava (Sagittarius) matching with the natal chart wherein the saturn is located therein; will provide malefic results such as monetary loss, annihilation to progenies, domestic animals, kith and kins and attract adversities

and diseases to the native. The aspect of Mars to 8th Bhava enhances the possibility of occurrence of Piles Disease.

Findings: As the *Kandakashani* was on the peak at saggistarius the native had undergone Hemaroid Treat followed by a surgery.

14.6. PRATYUSHA BANERJEE SUCIDE CASE:

Birth Details: 10th August 1991, 04:19:15AM, Jamshedpur, Jharkhand, India.

Planetary Positions

Lag98 * 59', Sun113 * 6', Moo110 * 59', Mar142 * 3', Mer132 * 0', Jup119 * 1', Ven132 * 10', Sat278 * 45', Rah263 * 46',

Birth Star: Ashlesha (AYILYAM)

		Gul	<u>Ket</u>	<u>Jup</u> Sat		<u>Ket</u>					Gul
	RASI Prathyusha Ashlesha		<u>LagSun</u> <u>MooJup</u>	NAVAMSAM		<u>MerVen</u>	BHAVA		<u>LagSun</u> <u>Moo Ket</u>		
Sat	10-08-1991 TOB:4:19 am		Mar <u>Mer</u> <u>Ven</u>	Sun Moo		Gul	Sat Rah		<u>Mer</u> <u>JupVen</u>		
Rah					Rah	Mar	Lag			Mar	

Table 14.9: Horo Chart of Pratyusha

Balance Dasa at Birth : Budha: 11 years, 5 Months and 26 Days.

From the Moon Ascendant, 2nd bhava is the seriously afflicted sign wherein Mars, Mercury and Venus are occupied. Mars is the sign lord of 5th and 10th bhava. Mercury is the lord of 12th and 3rd bhava where Venus the sign lord of 4th and 11th house. Birth day fallen into Amavasya Krishna Paksha. Venus is having *Gulika Bhavaadhipatya* Yoga. In this Horoscope only two planets are benefic such as Venus and Jupiter and all other planets remain malefic. The major yogas such as Hamsa, Shasha, Kesari(Moon), Gajakesari (Ascd.), Sushubha, Vesi, Kahala, Shoola, Brahma and Laxmi are available by birth.

Planetary Position:

Planet	State	Combustion	Planetary War	Retrogression	Avastha
Sun	-	-	-	-	Kumara
Moon	-	Combust	-	-	Kumara
Mars	-	-	-	-	Vridha
Mercury			Winner	Retrograde	Kumara
Jupiter	Exalted	Cumbust	-	-	Balavastha
Venus	-	-	Looser	Retrograde	Yuvavastha
Saturn	-	-	-	Retrograde	Vridhavastha

Table 14.10: Planetary State of Pratyusha Horoscope

Findings: Moon does not have the *Pakshaabalaa* and hence treated as malefic. Moon and Jupiter is in combustion. As the Capricorn being the 7th bhava, the *Kalatrabhava* will not be satisfied. 8th bhava being Aquarius, the native would have faced awkward situations and become hyper tensed to take crucial decisions. The Financial Crisis will hamper the whole life even though the sum generates from the profession may be redundant. As the weak moon influences the wandering mind throughout the life. As the Lord Ascendant is posited in own sign the native will keep pride and amplitude than the others. The due aspect from the Saturn towards Ascendant is not a good symptom. As the Mercury being the lord of Aslesha birth star the native shall be intrinsic with vested interest and child ego calling allegations and slanders.

She was undergoing the Main Period of Venus from 28-01-2010 to 27-01-2030. During this time the native was having bhukti of Kuja from 28-01-2016 to 27-03-2017. During that period the native has confronted with unaffordable mental tension and the life became tragedy and committed suicide on 1st April 2016.

14.7. HOROSCOPE ANALYSIS ON HYPER-TENSION & CARDIAC PROBLEM

Horoscope of Sri. Ravi.G.Panicker, DOB: 26-03-1961 2:10am Punarvasu.

Balance Period: Guru 3 Years, 1 Month and 28 Days.

Natal Chart has been analyzed with special reference to disease base on the strength of moon in own sign Cancer and other aspects.

Sun	Ven		Mar	Mar Jup	Gul	Ven		Sun	Ven		
Mer Ketu	RASI Ravi.G.Panicker 26-03-1961 2:10AM Punarvasu			Mer Sat	NAVAMSAM			Mer Ketu	BHAVA		
Jup Lag Sat			Rah	Lag Ketu				Jup Lag Sat			Rah
Gul						Sun		Gul			

Table: 14.11: Horo Chart of Ravi.G.Panicker

The personality of Moon Sign in Cancer will have the nature of bent body, steadfast, high hip, influenced by female, having good friends, interested in Astrology, palatial house properties, fluctuating wealth proprietorship, copious neck, expressive word power, good relationship with kith and kin, fond of water and forest areas. The retrograded Venus stands supportive and integrate the wealth and possessions to the native.

The 4th sign lord Mars is posited at *dustana* of 6th from Ascendant. The Sun is in 3rd house having quadrant aspect by the Mars the 6th lord. Moon owned in Cancer getting aspect from debilitated Jupiter becomes causative for Cardiac Pulmonary arrest. While analyzing disease, the combined aspect of malefic Jupiter and Saturn towards Moon at Cancer strengthen the assumptions about heart problems. (The Jupiter is the Gulika-bhavanaadhipa and the Saturn exists as deadly state in this horoscope). Mutual aspect of Jupiter and Moon in Navamsha strengthen the symptoms of such problems. The Lord of fortune Mercury exists as *Vargottama Namavamsha* made the native a reputed Astrologer.

Jupiter is located in debilitated sign Capricorn and its lord Saturn is owned in the quadrants of Moon. Similarly the Mars which is becoming exalted and posited in debilitated sign becomes the quadrants of the Ascendant denote *Neechabhanga Rajayoga*. In view of this, he native will lead a qualitative life with all the benefits of name and fame. Simultaneously, the native will become an excited person with hypertension as the Saturn is in the Ascendant and Mars in the 6th bhava. (लग्नौ शनौ मंदत्रिके कुजे उन्मादी) (MEDA-VIII/pp.39 [iv])

Findings:

1. Suffering from Hyper Tension and Cardiac Problem.
2. The native is an Astrologer.
3. Married and not having progenies.
4. Suffering from Rhumatic Problem.

Apart from the Moon Ascendant, the 5th Lord Mars posited at 12th Bhava is the symptom of Childlessness. (षडादित्रयसंस्थेषु सुताधीशेत्वपुत्रता) as versified in A book of Medical Astrology pp-63 of Dr.S.Krishnakumar). The state of childness has been specifically narrated in Phaladeepika (Ch-9/4) indicating the results of Moon Ascendant in Cancer.

(स्त्रीनिर्जितः पीनगलस्समित्रो बह्वालयस्तुंगकटिर्धनाढ्यः ह्रस्वश्चक्रो द्रुतगः कुलीरे मेधान्वितस्तोयरतोल्पपुत्रः)

The moon is having deadly effect with dashami tidhi in Shuklapaksha. The Jupiter is the lord of 12th and 3rd subsists as old aged with debilitated state, aspected by Moon shower only minimal or mixed benefits of *Kesari Yoga*. The Mandi (Gulika) owned in 12th bhava makes the native who exempted from liberative life and sensual enjoyment, distressed speech, lavish and untidy.

(विषयसुखविहीनो दीनवाक्यो व्ययार्थो भवति शनितनुजे रिफगे शुद्धिहीन) (BJK-4/12)

The native was hospitalized by 13th August 2012 During Shukra Main Period and Sub-period of Mars due to acute BP and Rheumatism. As per Goachara, the Saturn was in 4th sign. The lord of 4th Bhava is located at 6th Bhava of disease and interruptions.

14.8. POETESS Smt. NALAPAT BALAMANIANMMA

NATIVE: Smt. Nalapat Balamani Anmma Birth: 19-07-1909 Mon 07:03am; Aslesha-II.

Balance Period: Mercury: 10 Years, 2 Months and 13 days.

<u>Asc</u> 103°24	<u>Sun</u> 92°22	<u>Moon</u> 111°14	<u>Mars</u> 335°45	<u>Mercury</u> 75°23	<u>Jupiter</u> 139°07	<u>Venus</u> 114°13	<u>Saturn</u> 359°36	<u>Rah</u> 51°11
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<u>Mar</u>	<u>Sat</u>	<u>Rah</u>	<u>Mer</u>		<u>Sat</u>	<u>Ketu</u>		<u>Mars</u> <u>Sat</u>		<u>Rah</u>	<u>Mer</u>
	<u>Rashi</u> <u>Balamani Amma</u> 19.07.1909 07:03am, <u>Aslesha Star</u> <u>Trichur</u>			<u>Asc</u> <u>Moon</u> <u>Sun</u> <u>Ven</u>		<u>Navamsha</u>			<u>Bhava</u>		<u>Asc</u> <u>Moon</u> <u>Sun</u> <u>Ven</u>
			<u>Jup</u>		<u>Mer</u> <u>Ven</u>		<u>Rahu</u> <u>Sun</u>				<u>Jup</u>
	<u>Ketu</u> <u>Mandi</u>				<u>Moon</u> <u>Ketu</u>		<u>Mar</u>				
					<u>Mandi</u>	<u>Asc.</u>		<u>Jup</u>		<u>Ketu</u> <u>Mandi</u>	

Table 14.12: Horo Chart of Balamani Amma

She has been bestowed with a series on *yogas* covering Sunabha, Anabha, Sharabha, Vesi, Vasi, Sushubha, Kaahala, Pasha and Brahma that is the idiosyncrasy of this Horoscope.

The result of Cancer Ascendant: The Cancer Ascendant personifies universal cosmic energy and belongingness. The body nature of the Cancerous ascendant is a bent body, high hip with to and fro walking. She may be having emotional performance holding memory of all experience of high esteem of scholasticism.

आवक्रद्रुतगः समुन्नत कटिः स्त्री निज्जितः सत् सुहृद् दैवज्ञः प्रचुरालय क्षयधनैः संयूज्यते चन्द्रवत् । (BJK-4/32)
ह्रस्वः पीन गलः समेति च वंश साम्ना सुहृद् वत्सलस्तोयोद्यानरतः स्व वेश्म सहिते जातः शशाङ्के नरः ॥

She may be having zig-zag state of wealth all the time as the role model of Moon. The native may be overacting and focused on core emotional aspects for the survival with the external support. She will be the owner of splendid buildings and an enjoyer of natural beauty and loveliness.

Smt. Balamani Amma, poetess born with Cancer Ascendant is having the qualities of empathy, s kindness, perception and optimism throughout her life. Cancer being the Watery Sign, she was emotional fundamentally worried about the customs and privileges in the society. She embraced the life experiences and showed compassion to the society in a spiritual way. She selected compassionate profession of teaching, social work and counseling to extend her

ideologies in an exquisite way with an objective of social reformation. She was honoured with many literary honors and awards, including Kendra Sahitya Akademi Award for Muthassi (1965), Asan Prize (1989), Vallathol Award (1993), Lalithambika Antharjanam Award (1993), Saraswati Samman for Nivedyam (1995), Ezhuthachan Award (1995), and N. V. Krishna Warriar Award (1997).[6] She was also a recipient of India's third highest civilian Honour Padma Bhushan in 1987. The native who born in Pash yoga will be an enjoyer of all material happiness, wealthy and gorgeous character (पशेभोगीसार्थसच्छीलबंधुः) She will be enjoyed with all the worldly happiness and become the masterly personality with the commanding power. (सिंहेस्यात् बलनायकः सूरगुरौ प्रोक्तं च याच्वन्द्रभे). (BJK-4/50)

Sat Ket		Moon Merc	Ven
Asc Jup	Dashamsha Chart of Balamani Amma		Mar
Mandi		Sun	Rah

Table: 14.13: Dashamsha Chart of Balamani Amma

As per *Dashamsha*, The exalted Moon combined with Mercury, the *Vargottama* of Mercury and Venus and located in a benefic sign made the native so popular. The Mercury, significant planet of education and Moon the authoritative planet of mind set showered enormous benedictions to the native to become highly literate and a genius of exemplarity writing capabilities. She was served for numerous literary awards of Kerala Sahitya Academy, Vallathole Award, Ezhuthachan Award along with highest civilian honour of Padma Bhushan in 1987 at the outset of ongoing Main period of Jupiter (from 03-10-1987 to 02-10-2033).

As the birth is happened to Shuklapaksha the concerned should have stubborn body, having enough longevity, prosperous and fearless all along. (सितेचन्द्रेलनेदृढतनुरदध्रायुरभयोबलिष्टोलक्ष्मीवान्) (PD-8/8). While analysing the 2nd bhava wherein Jupiter is posited to denote eloquence, pleasant, wealthy and possessing lengthy life span with qualitative progenies (वाग्मी भोजनसारावांश्च सुमुखोवित्तेधनी कोविदः)(PD-8/17). The position of Rahu

in 11th also denotes the same result and ear disease additionally. (श्रीमान्नाति सुतश्चिरायुरसरे कर्णमयः). In this horoscope the Lord Ascendant, Moon and the Lord of 2ndBhava Moon combination in the Ascendant denotes the art of writing. Along with Ascendant, combined with the Sun and Venus will provide imaginary mind, creative ability, academic personality.

Location of Moon in Cancer sign and *Tidhi is Dwiteeya Shuklapakasha* make the native distinctive among the scholastic group. As per *Navamsha*, the moon is posited in Capricorn is the inimical sign. The Saturn having *Chitrapaksha Ayanasmsha* becomes sinful. The combination of Saturn with 5th and 10th lord inimical Mars will not give much benefit to the native.

If the Staur, Moon and Manadi are in kendra the native suffer *Budhi Jadya Yoga*. (केन्द्रगा मंदेंदुगुलिका जढः) In this natal chart Moon is in fist house, Manadi in fifth house and debilitated saturn is 10th substantiate this yoga to a certain extent. On 29th September 2004, Janma Shani (Saturn in Cancer sign of Chandra Lagna) is atrocious may be the cause of death. At the time of death 9th Masadaha of Saturn (Ashtamadhipa) was going on in which Sub-Period of Saturn will extend Upto 05-10-2006. When the Ashtamadhipa reached at the house of Moon Ascendant (Janmashani) paved the way for the demise of the native. If the Staur, Moon and Manadi are in kendra the native suffer *Budhi Jadya Yoga*. (केन्द्रगा मंदेंदुगुलिका जढः) In this natal chart Moon is in fist house, Manadi in fifth house and debilitated saturn is 10th substantiate this yoga to a certain extent. On 29th September 2004, Janma Shani (Saturn in Cancer sign of Chandra Lagna) is atrocious may be the cause of death. At the time of death 9th Masadaha of Saturn (Ashtamadhipa) was going on in which Sub-Period of Saturn will extend Upto 05-10-2006. When the Ashtamadhipa reached at the house of Moon Ascendant (Janmashani) paved the way for the demise of the native.

Findings: Smt. Balamani Amma, poet who born with Cancer Ascendant is having the qualities of empathy, s kindness, perception and optimism throughout her life. Cancer being the Watery Sign, she was emotional fundamentally worried about the customs and privileges in the society. She embraced the life experiences and showed compassion to the society in a spiritual way. She selected compassionate profession of teaching, social work and counseling to extend her

ideologies in an exquisite way with an objective of social reformation. Balamani Amma was the mother of the renowned writer Kamala Das who has translated one of her mother's poems, The Pen, which describes the loneliness of a mother. She Expired on 29 September 2004 after having suffered from Alzheimer's disease for nearly five years. The present Astro-analysis check the reason for the occurrence of Alzheimer Disease.

14.9. HOROSCOPE of Smt. KAMALA (VRANA-YOGA)

NATIVE: SMT. KAMALA; DOB 13-11-1950; TIME OF BIRTH: 08:45AM ALLEPPEY

Birth Star: Moola (4thPada) – Balance Period Ketu: 0 Year, 10 Months and 18 Days.

Rah Mandi					Asnd.		Sun Ven	Rah Mandi			
Jup	Smt.Kamala Moola Star-4th DOB: 13-11-1950 Time: 8:45AM Alleppey, Kerala				Sat	Navamasha		Jup	Bhavachakra		
					Ketu						
Asc. Mar Mon	Mer	Sun Ven	Sat Ket		Jup			Asc. Mar Mon	Mer	Sun Ven	Sat Ket

Table: 14.14: Horo Chart of Kamala, Moola Star

While analyzing the 6thBhava (Roga Bhava) from Ascendant, the significant planet Venus becomes dreadful owned at 11th along with inimical planet Sun which is debilitated one. The sun is the lord of 9thbhava which control the fortune throughout the life. Venus also remain as well-wishers for this native bestowing prosperity and providence. While analyzing the instant subject related to disease, the conditions will change negative or positive very often.

In this Horoscope Moon does not have *Pakshabala* and it has been considered as malefic. The Mercury is also becoming detrimental as the malefic planets joined with Mercury also become sinful. As per Medical Astrology Moon is significant planet for Bone Marrow, Breast, lungs and Heart. 4th House from Airies also denotes breasts.

Planetary Sputas.						
Planet	Sign	Deg-Min-Sec	Nakshtra	Movement	State	Specialty
Ascendant	Sagittarius	00-06-07	Moola-1	Direct	-	-
Sun	Libra	27-00-48	Vishakha	Direct	Debilitated	Deadly
Moon	Sagittarius	11-38-42	Moola-4	Direct	-	Virgin
Mars	Sagittarius	12-01-26	Moola-4	Direct	-	Youthful
Mercury	Scorpio	03-42-47	Anuradha-1	Direct	Combust	Deadly
Jupiter	Aquarius	05-13-34	Dhanista-4	Direct	Combust	Childhood
Venus	Libra	26-46-16	Vishakha-3	Direct	-	Deadly
Saturn	Virgo	06-11-39	U-Phalguni	Direct	-	Oldage
Rahu	Pisces	02-11-59	P-Bhadrapada	-	-	-
Ketu	Virgo	02-11-59	U-Phalguni	-	-	-
Mandi	Pisces	05-07-34	U-Bhadrapada	-	-	-

Table 14.15: Sputa of Horo Chart, Kamala

Mamogram and Surgery Conducted on 18-06-2016 (at the very beginning of Sadeshani extended to 7^{1/2} years).As per NavamshaKuja, Chandra and Sarpi at 8thBhava from Lagna. Navamsha Guru is in 12th House Keeta Rashi. Gulika Bhavanadhipa Guu is Kumbha Rashi Means heart (hrudruya).

कालांगानिवरांगमाननमुरोहुत्क्रोडवासोभृतोवस्तिव्यंजनमूरूजानुयुगलेजंघेतोर्घ्रिद्वयंमेषाश्चिप्रथमा HOR 4/1/37

If the Moon and Mars located together in the Ascendant, the native will be diseased with blood, fire and *pitha*. Moon does not have *Pakshabala* and hence it is a malefic in this horoscope.

The Badhkasthanadhipa Mercury is located in 12thBhava which is the inimical sign. As per Navamsha, Mars, Moon and Rahu is owned in Cancer Sign is causative for cancer disease.

रक्ताग्निपित्तदोषैराभिभूतो जयते नरो राजा (सारावली एकत्रिंशोऽध्याय)

पापे लग्नगते पराजयशिरोरूक् दुखदुष्कीर्तय स्तानभ्रंक्षयधनाखिलशरीरस्वास्थ्य दुखान्वितः (PM-14/51)

According to Bhava Phala, Mars is the afflicting planet and bloody diseases; if it is located along with Ascendant.(लग्नेकुजे क्षततनुः). The Prashnamargacharya has described that even though the native gets all the material gains, the Mars posited in Cancer makes the native handicapped or separated organ (चन्द्रेऽर्थवान सलिलयान समार्जितस्वः प्राज्ञश्च बभूमितनये विकलः खलश्च). (BJK-4/43) The notable fact is that the native is going on main period of Jupiter during

which Sub-Period of Saturn *Marakashipa* is the most ferocious period. Accordingly the Cancerous disease reaches on the peak calling immediate treatment. The Nakshtra of Moon, Mars and Ascendant is Moola which integrate the reasons for fixing the disease. The lord of 6th Bhava Venus also become marakas due to positioning in 11th bhava. Due to the support of Jupiter in the third house bestowed courage and tolerance to the native to tide over the crisis.

Findings: In this Natal Chart Moon does not have Pakshabala and hence it has been considered as malefic. The moon possesses the overall supremacy over 8th bhava (Ashatmadhipathya). Moon located in cancer in Navamsha with Mars and Rahu make diseases connected with blood related tumor or cyst on many occasions. The perceptive verification of Natal Chart will not be sufficient to conclude something in terms of the underlying principles of Astrology. Thus verification of the position of Moon in the Navamsha Chart provides more clarity in analysis.

CHAPTER-XV

CONCLUSION

15.1. MANIFESTED DEITIES OF PLANETS

The sum total of the present developments in this physical world is significantly related with the traditional knowledge originated during early civilizations. The ultimate beneficiary of contributions endorsed by the civilizations are the human beings who enjoy the results. The man utilized its scientific and non-scientific knowledge for the invention of the new bodies in the atmosphere as part of curiosity and to register his authority therein. Using human intelligence, the humankind has landed on the moon and continuously strive to consolidate his foot on other planets.

The monthly lunation cycle influenced the man to see the natural manifestation and observance of changes in his moods and behavior. Man used his wisdom to elevate their welfare and peaceful co-existence in the physical world. For maintaining the uninterrupted life, fundamental knowledge about the past, present and future become indispensable. When the people endure confrontations, they became alert and think about the precautions and remedial measures to tackle the crisis. Under this pretext, Astrology becomes considerate as an oriented wisdom to know the unknown in individual life. The Moon and Stars become signs of fortune and misfortune that throws light to know the facts as gesticulation of the reality and destiny. Presently, no systematic method is available to destine the future incidents and forthcoming stringencies adversely affecting individual life, other than Astrology. Extensive literature narrated by the stalwarts of Astrology are available as written documentation from early civilizations intermingled with experiential candidness, comprehension, confidence and certitude. The manifested veracity and conviction stretched by the enlightened astral objects including Moon and Stars produced the credibility of deities to worship as their saviour. The natural phenomena of light and darkness emboldened their faith of godliness to continue the adoration in a civilized society. As the negative human experience became unaffordable, the Vedic Astrology emerged in which Moon became the living example as eternal defender of deep rooted impact on human life. The peace making effect of the moon in a leisurely atmosphere supported the man for new discoveries about other luminous bodies. The new inventions supported the man to uplift the standard of living whereas he is unable to bear the thrust of sorrow in the life cycle. Accordingly adoration of the glistening astral bodies and

other natural phenomena impressed the man to investigate more about Astrology in terms of the place, time and causation. The ancient Vedic people see the Moon with bright manifestations and its influence has narrated as textual records. The renowned text *Prashnamarga* noted the connotation of the moon in *prashna* and natal charts as deity:-

दुर्गा शीतकरो बली स विबलः काली स एवाबलश्चामुंडी प्रमुखास्तमोगुणजूषो भौमालयस्थो यदि ।

चामुंडीसुरसत्मगाजगशशी नीचार्चिता कीटगश्चामुंडी यदि मेषगः स विबलो वाच्ये उभे ते अपि ।

यक्षी शुक्रग्रहस्थितः शिशिरगुर्वा धर्मदैवं बुधक्षेत्रस्तु विमानसुंदर उतस्त्री वास्य पुंस्त्रीवशात्¹⁸⁹ ॥

The powerful Moon stands for *Durga* whereas weak one state *Bhadrakali*. The weak moon occupies a Martian sign, denotes *Chamundi* with black attributes.

SLN	Sign Position of Moon	Name of Deity
1	Moon owned in Aries	Chamundi
2	Scorpio	Chamundi of lower class.
3	Taurus	Yakshi
3	Libra	Dharma Daiva
4	Gemini and Virgo	Vimansa sundara
5	Cancer (weak)	Nagas (Sarppa).
6	Cancer (Powerful)	Dharma Daiava
7	Leo	Bhagavathi worhsiped by others
8	Sagittarius	Akasha Gandharva (Masculine)
9	Pisces	Akasha Gandharva (Feminine)
10	Capricorn and Aquarius	Preta Shoola Pishachas.

Table 15.1 Relevant Diety of Moon

The great seers used their mind and intellect for investigating the physical world with the true spirit of exploration. With minimal scientific amenities and precision equipment(s) they recorded the real life experiences as valid proof. For the man, anything fundamentally positive in terms of experience, he will not go for further investigation to ascertain them. Meanwhile, further inquiry was open to man to check the negative aspects of natural phenomena with a query about the truth. Even though the Sun and Moon does not have rising and setting but they called illusion or phenomena of the nature. The assumptions of solar and lunar eclipses and its effects examined by the ancient clairvoyants became the *Sidhanthas* and converted into axioms. As the contemporary theoretical speculations does not have permanent stability, the ancient generalized principles of our ancestors stand valid.

¹⁸⁹ Punnesseri Neelkata sharma (2004) *Prashnamargam-I*; Devi Book Stal, Kodungallur, Chap-15, Ver-4, and 210 pp-444 and pp-541.

15.2. GENERALIZATION

In this world, the man is the most spectacular creation with minute precision. Today the living environment of man has been changed proportionately, which is away from the physical world. Survival became predominant in every part of life. The man has no other option other than facing the situation as it is, under the conviction of destiny. The density of human life complications had been multiplied and the quantum of grief such as adversities, anti-social elements, disease and multifaceted bitter experiences leads to laborious frustration.

At this juncture, a substantial group followed Astrology to explore the possibility to find out the causes and effects of problems and enquire the ways and means to nullify the planetary afflictions and subsequent disorders in life. In this world, the man is the most spectacular creations with minute precision. Today the living environment of man has been changed proportionately, which is away from the physical world. Survival becomes predominant in every part of life. The man has no other option other than facing the situation as it is, under the conviction of destiny. Indian Astrology developed as science which offers appropriate remedial measures against the problems by means of medication, offering, chanting, penance and propitiating the deities of the relevant planets. Differentiating such deities are possible only through finding its corresponding planets according to incarnations, qualities and intentions in astrology. It reminds the responsibility for eternal *Purusharthas* of every individual. The waxing and waning cycle of moon is the true example of birth and death or otherwise survival and extinction of living organism. As the birth and death being beginning and end of life as natural rule, salvation of *Atma* and congregation with *Paramatma* becomes the ultimate objective of life. It is unfortunate that the modern scientific community treats this science as occult due to testimonial absenteeism. The Indian Civilization has specified certain Vedic sacraments and moralities to be maintained by the man from pre-birth to post-death, meant for the lineal tradition. Abrogation of scientific sacraments and rituals are sinful as per Hindu Vedic custom and performing duty is necessarily relative. Application of modern scientific rules upon performance and observance of moralities in personal life may not work on several occasions, either Astrologic or Non-Astrologic sense. Astrology keeps the duties and responsibilities of the social beings, considering the impact on life patterns according to one's social customs and traditional belief. The dispute among the supporters of Science and Non-Science with the

proved or disproved facts will go on further till the moon and stars disappear on the sky. The arguments between the theists and atheists will also be extended for quite long. But the true confidence and personal affairs tied with common life will not allow to give up the science of Astrology from the society by putting same under the category of pseudoscience. Due to moral indignation, the obstinate philosophical mindset of the man will not change under any circumstances. Whenever the man became the witness of the natural calamities like hurricane, famine, abnormal climatic vicissitude, cancerous deaths, earthquake, global warming, fall of astral bodies and unexpected phenomena occurring in the world, people are forced to surrender before the so called Almighty with prayer. The undisputed faith and reverence on the omnipotent will call back the mankind with *Heliolatry*, *Selenolatry* and the similar adoration of natural deities. Today, the research on Vedic subjects is going on to find out the root cause of several mythologies. India is the only country who conducts *Soma Yagas and Dhramasooya Yagyas* for universal welfare as well as propitiating the natural Gods and Planets. Calling back to Vedas wherein the worship of the Sun and Moon will proceed incessantly. Human life in this world is becoming mechanical whereas people make use of the benefits of technology and modern discoveries conscientiously. It should be better to link-up ancient thoughts and modern inference for the human welfare. While considering time factor, the natural laws resting on the human thoughts emphasizes that the artificial one never sustain in this world. The Moon is having the character of nonliving corpse which becomes bright due to reflection of light. The law of light is electromagnetic radiation within a certain portion of the electromagnetic spectrum of the moon which is visible to the human eye which is responsible for the sense of sight. The full and new moon symbolizes pleasure and displeasure occurring in every individual during his life cycle. The moon provides happiness to the entire creation with appeasing effect at night. It passes on influential energy from the third crescent stage itself and symbolize the rise and fall of life on every fortnight. Astrology helps to realize the stages of time factor of one's life harnessed with happiness and grief. Since the intensity of pleasure and displeasure varies from man to man experience, an equilibrated study is impractical. The sociologists, *numismatists*, *philatelists*, *Selenologists and Vexillologists* are all one in giving ample historical importance of the positive and negative effects of moon which reflect upon the fortunes and misfortunes that visit mankind. No science exists in this world with zero-defect and all are subject to change from time to time.

Astrology will not be separated from the minds of commons as it has been entwined with spiritual experiences connected with personal belief on planetary deities adorned by the mass societies. Under this pretext, taking the utmost advantage of the Astrology as the forerunner of Astronomy and keeping equilibrium of mutual respect of both should be the responsibility of man. Astrology never recommends whereas it independently suggests keeping its responsibility as reproved (*Amusshasana*) science. (शस्यते अनेन इति शास्त्रः). The present Administrators and Academicians need to realise the backwardness of Astrology and introduce fresh courses of Vedic Astrology and Yoga to keep enormous social benefits.

The meaningful quote from Samael Aun Weor seems to be apt that wherever there is light, there is consciousness. According to ancient Oracle of Delphi, Know yourself, and you will know the universe and its gods. Real astrology is discovered through experiencing the incredible spaces that are within us. In this civilized world, modern Astrology stands for awakening consciousness of the self that leads to spiritual elevation, natural wisdom, and a deep and pervasive love for humanity.

15.3. LUNAR EFFECTS AND NATURAL ASTROLOGY

The lunar periodicity is a mechanism of the cyclic functions of marine organisms refers back to the ancient Greeks and Romans. In the 4th century BC, Aristotle observed that Horseshoe crabs, mates on full moon days have the history of 400 million years. Cicero and Pliny mentioned that Oysters, Millipedes and Shellfish grow according the cycle of the lunar month during which its sequence become complete by full Moon.¹⁹⁰ During the waxing stage of the moon the marine organisms elongate sexual pinnacles of mating tendencies. The study made by the Australian Scientist *Alden Knite*, the author of - *Moon-up and Mon Down* - have perceived that the feeding activities of crayfish and crab upsurge during lunar days.¹⁹¹ As

¹⁹⁰ The Biological Moon By Bruce Scofield (originally published in Llewellyn's 2002 Moon Sign Book): <http://www.naturalastrology.com/articles.php>

¹⁹¹ Luce, Gay Gaer. Biological Rhythms in Human and Animal Physiology. New York: Dover Publications. 1971. Palmer, John D. and Judith E. Goodenough. Mysterious Monthly Rhythms, in Natural History. Vol. LXXXVII, No. 10. December 1978.

per the veterinary science, the buffaloes and cows reach at the zenith of heat often at full moon and new moon than at any other time. The reflection of moon light triggers a biological rhythm especially in living organisms as per the bionomic support of Astrology. In olden days moon light was the only available amenity for sleeping in such a homely premises in which women were having low inconsistency. New generation women having inconsistent menstrual cycles are accommodated for taking their sleep in soothing illuminated rooms to regularize their periods of 28 days. The lunar effect has been linked with the ionization of the atmosphere in the earth. Ions are the molecules of the gas that is transformed by either acquisition or misplacing an electron. If the ion molecule join with an electron attains negative charge and becomes negative. When the molecule loses an electron that becomes positively charged the state is unhealthy for mind and body. Consequent to modern findings, the investigation about Lunar Rhythms in organisms has been considered as a stream of astrology.

According to Ptolemy, the two branches of Astrology are Natal, Universal and the next adherent one is Natural Astrology. After renaissance, the research in the field of natural astrology has been undertaken by the biologists. Mass collection of scientific data has been stored to investigate the marine nature, reproduction cycles and movement of various organisms with the influence of moon. As the research activities about the rhythms of Moon being exogenous, validation of the hypothesis shall be difficult in the absence of required knowledge in natural Astrology.

The experimentation with lunar weather and natural evacuation forecasting is extensively different from exact science as the weather conditions vary from place to place. It is purely depending upon the difference in environment and atmosphere, time factors and combinations of planets. The meteorologists should have the knowledge of Natural Astrology. As per *Samhitas*, a nodal astrological weather forecasting is an art when it becomes true and believable when it safeguards lives and hard earned wealth simultaneously.

15.4. THE MOON AND WEATHER

The Moon has stabilizing effect on Earth's obliquity. During full moon days when the tides and climate are working hand in hand, the situation can worsen and cause problems with

shore. Occasionally tidal forces might influence the intensity of storm systems, and there have been major correlations between storms occurring and being stronger during a full or new moon.¹⁹² When the moon is elevated in the sky, its gravitational pull distorts the atmosphere to a certain extent that is causative for minor reduction in rainfall. This fact has been concluded by the researchers of the University of Washington by assessing the rainfall data for a period of 15 years.

From the ancient philosophical writing of 3000 BC, the process of pregnancy of clouds, formation of humidity and seasonal changes are recorded in the *Upanishads* linking with the revolution of earth and astral bodies. The great epic written by Kalidasa in 7th Century denote the inception of monsoon clouds of a rhetoric embellishment. Varahamihiras Brihad Samhita written around 500 AD bestows a clear substantiation about the atmospheric process. Koutilya's *Arthashastra* recorded scientific instruments like *Jalayantra* to gauge the rainfall that affects the application of revenue in a country.

व्याप्तं नभः प्रचलिताचलसन्निकाशैः व्यालाञ्जनालिगवलच्छविभिः पयोदैः गां पूरयद्भिः अखिलाममलाभिरद्भिः
उत्कण्ठितेन गुरुणा द्वनितेन चाशाः । तोयानि पद्मकुमुदौत्पलवन्त्यतीव फुल्लद्रुमाणि उपवनानि अलिनादितानी
गावः प्रभूतपयसो नयनाभिरामा रामा रतैः अविरतं रमयन्तिरामान् । गोधूमशालियव धान्यवैक्षुवाटा भूः पाल्यते
नृपतिभिर्नगराकराड्या चैत्यकिता क्रतुवरेष्टिविघुष्टनादा संवत्सरे शिशिरगोरभिसंप्रवृते¹⁹³ ॥

As per *Samhitas* the earthquakes are occurring when the new moon and full moon conjunct with two or more planets. When the moon coincides with the Star Rohini, Swathi, Poorvashada, Uttrashada, Poorvabhadra and Uttrabhadra are causative for sudden rain. The full Moon effect becomes causative for skin diseases, lunacy and epilepsy. When the moon becomes the lord of year and month, the sky will be filled with clouds it become causative for the rain with thunder. The florals like water lily and lotus will be blooming enormously. The gardens will be enriched sweet smelling flowers with greenery and the domestic cows will provide sufficient milk. People will become gorgeous and attractive and their granaries will be enriched with cereals and valued wealth. The Lord of the country can build aesthetic temples and cater the needs of the subjects with opulence. The combination of the waxing moon with

¹⁹² http://www.indiaweather.gov.in/?page_id=250

¹⁹³ P.S.P.Nampoothiri (2002) *Bruhat Samhita*; Devi Book Stall, Trichur Chp-19 Ver-4,5,6, pp-123.

Rohini, *Swathi* and the month of *Ashada* are also connected with rain. The artificial rain discovered by the man stands as great achievement of the modern science, but the natural process as told in *Samhitas* remains unchanged.

15.5. CHANDRAYANA FASTING

The Vedic culture optionally recommends the Chandrayana Fasting for getting qualitative progenies.

अष्टावष्टौ स भुंजीयात्पिंडामध्यदिने स्थिते नियतात्मा मासमेकं यति चान्द्रायणं त्विदम्¹⁹⁴

Sayanacharya suggests this fasting under *Karmavipaka* by taking eight numbers of ball of rice by noon for a period of 30 days; maintaining chanting prayer, penance and offerings to the deities alongwith mindset of *Shad-Saadhnas*. Astrologers suggest 'Mounavrat' (Total Silence) on Full Moon day provides power and strength of mind. Moon is treated as lovable God and a loving God. The Moon (*Himaamshu*) causes nightfall of *Amritakalas* strengthens the mind, purifies the blood and is considered as the mother who radiates nectar (Amrut). Worship of this *graha* is beneficial for getting relief from all sorrows, helps in curing mental afflictions. The rays emitting from the Moon especially those who meditate on Mondays, radiate the happiness around. In a healthy state of nature, mind and sense faculties are not disturbed and they perform their duties in a healthy way. In order to maintain mental health, one should make all constructive efforts. Thus, individual who is wanting for his own well-being should permanently perform noble acts (*Sadvritta*) with proper care.

15.6. HONEY MOON

The people living in harmony with moon cycle, during which they consider specific season to harvest herbs and collect honey. Many of the western couple conducts marriage in the month of June, at the peak of nature's abundance. Some traditional communities feeds the newly-weds with honey-laced foods for the entire first month, which is treated as "honeymoon" later. They believe that the full Moon during the month of June as Honey Moon period. Modern

¹⁹⁴ Brhmasree Cheruvally Narayanan Nampoothiri; Saayaneeya Prayaschitha Sudhanidhi, Devi Book Stall, Kodungallor, Chap-4, Ver-82; pp-91.

traditions are influenced by the materialistic western culture in a complex nature and the concept of honey moon trip is prevalent all over. The ritual deemed fit in the sense of mutual combination of male and female that belongs to different cultures to strengthen their mindset avoiding habitual segregation. By nature, the soothing effect of moon light and unification of their mental ecstasy becomes prime factor before pregnancy by means of honey moon.

15.7. WATERY MOON

The fifth century mathematician and astronomer Aryabhatta was having the information about gravitational force even before Issac Newton who discovered his theory 1500 years later to the former¹⁹⁵. As opined by the Former ISRO chairman G Madhavan Nair, the extensive works on planetary system created by the great astronomers Aryabhatta and Bhaskara play in a pivotal role as modern space explorations. The mathematical equations had been used in Chandrayan-I Mission. The Vedic references remain as condensed the format that contributed much to modern thinkers providing fundamental aspects about metallurgy, algebra, astronomy, mathematics, architecture, astrology and presence of water in the moon. According to NASA, Moon Impact Probe has been used in Chandrayan Mission ultimately discovered presence of water in the Moon. The presence of water was versified years before as per the ancient Indian Texts like Vedas, Astrology and *Mantrapushpam* :-

चंद्रमावा अपामायतनं, आयतनवान भवति । यस चन्द्रमस आयतनं वेदा, आयतनवान भवति ।
आपोवै चन्द्रमस आयतनं वेदा, आयतनवान भवति । या एवं वेदा, योपामायतनं वेदा आयतनवान भवति ।
नक्षत्रनिवा अपामायतनं, आयतनवान भवति । यो नक्षत्राणां आयतनं वेदा, आयतनवान भवति ।
आपोवै नक्षत्राणां आयतनं आयतनवान भवति । या एवं वेदा, योपा मायतनं वेदा आयतनवान भवति¹⁹⁶ ।

Moon is the source of water, He who knows the source of Moon, Becomes established in his Self, Water is the source of Moon, He who knows this, Becomes established in his Self. He who knows the source of water, Becomes established in his Self. Stars are the source of water, He who knows the source of the Stars, Becomes established in his Self, Water is the

¹⁹⁵ News Published in Economic Times 22-Feb-2016

¹⁹⁶ http://sanskritdocuments.org/doc_veda/mantrapushpa.html?lang=sa Ver-5 & 6

source of stars, He who knows this, Becomes established in his Self.
He who knows the source of water, Becomes established in himself.

Currently, NASA Moon Mission of Arizona State University investigates the quantum of water and ice on the moon at a moderate spatial scale. The Research Engineers are on the verge of completion of design called Lunar Resource Prospector, which is intended to seek the lunar surface in the coming years in search of water and to establish a long-term base on the Moon¹⁹⁷. The agency is working on artificial intelligence (AI) for the exploration of extraterrestrial water worlds in moon for which Astrological narrations do its best to emphasis the human inferences in research angle.

15.7.1. WATER BIRTH AND MOON

Water birth is a modern practice of the new generation, undergoing labor or delivery or both happen in a birth pool of medicated warm water under the guidance of a doctor and midwifery. Such system has now been extended all over the nations and numerous clinics are opened as a gesture of modernity. Water birth center extends home like medical facilities and natural options for the pregnant women. This is a peculiar type of hydrotherapy, or balneotherapy, which uses immersion in water to reduce pain and stress during delivery. This method helps patients a painless and relaxed child-birth supported by professional attendants. It encourages unconstrained normal deliveries with medical care and affection of the beloveds; simultaneously discourage Cesarean Surgeries and labor-room phobia. This system brings comfort, reduces stress, increases oxytocin and makes birth easier. The history of civilizations designates that the Egyptians Pharaohs was born in the water. The South Sea Islanders, Japanese and Finish women were followed similar systems in steam-bath. The water-birth system became popular with 1980(s) and gradually spread all over the world. A statistical analysis of child births in the lunar month shows that more children are born between the last quarter and the new moon as compared to other phases of the moon. Case studies conducted by the Department of Obstetrics and Gynecology, Civil Hospital, Fano (Italy) for a period of 36 lunar months verified the probable relationship between lunar period, delivery date and

¹⁹⁷ Arizona state University News 17-01-2017 scott.seckel@asu.edu

presence of full moon¹⁹⁸. They observed that the labour room midwives and experienced Medical Experts approve the power of full moon and barometric pressures that influence the human body¹⁹⁹. They concluded the relevant effect of water level in the human body and phases of moon at the time of birth under barometric pressures. For balancing the barometric pressure and water content within the body, the system of water birth becomes supportive to a great extent.

The consequence of moon in Astrology bestows supportive inferences towards this system through the following versification:-

पूर्णे शशिनिस्वराशिगे सौम्ये लग्नगते शुभे सूखे लग्ने जलभेऽस्तगेऽपि वा चन्द्रे पोतगता प्रसूयते ।
आप्येदयमप्यगशशीसम्पूर्णस्समवेक्षतेथवा मेषूरणबंधुलग्नगः स्यात्सूतिस्सलिले न संशयः²⁰⁰ ।

The *Horacharya* has specifically indicated the symptoms of Water birth and similar birth near to water years ago in his text *Horosashtra* wherein moon has been signified to water. When the powerful moon is posited in own sign Cancer supported by the Ascendant and Jupiter in 4th bhava or the Ascendant itself becomes water sign, child birth happens adjacent to watery area or in floating ferry or related medium. If the bright moon and the Ascendant falls in watery sign having 180° aspect or the moon is own with Ascendant fall in a water sign or it is positioned in quadrant signs, it is the symptom of water-birth. It is clear that the majority of methods that consider as modern civilization having relevant connectivity with the textual narrations of ancient Astrological Texts.

15.8. CONTRIBUTIONS OF MODERN ASTROLOGERS

➤ TYCHOBRAHEE

He was born in Denmark in 1540AD. He built the great planetarium. He discovered Dhooma Ketu (Comet) at the Venus place in 1577 AD. He didn't accept the heliocentric theory.

¹⁹⁸ Joshi R, Bharadwaj A, Gallousis S, Matthews R. Labor ward workload waxes and wanes with the lunar cycle, myth or reality? *Primary Care Update Ob Gyns*. 1998 Jul 1;5(4):184.

¹⁹⁹ Ochiai, A.M. et al. Atmospheric conditions, lunar phases, and childbirth: a multivariate Analysis. *International Journal of Biometeorology*. 2012 Jul; 56(4) 661-7.

²⁰⁰ Kaikulangara Rama Wariyar (2011) *Horosastram-I*; Vidyarambham Pub., Aleppey; Chap-5 Ver-8&9 pp.231-233

Following the Ptolemy's Principle, he also explained about the motions of the planets like the Sun and Moon is rotating around the Earth and the remaining planets rotates around the earth and the remaining planets rotates around the Sun. The magnificent contribution of Tycho Brahe was the observation of planetary motion about the Mars in the solar system.

➤ **GALILEO**

He was born in 1564 at Pisa city of Italy. In the history of Astronomy 25th June 1609 was the important date. He determined motions of the projectiles and laws of falling bodies. During 1609 he built a telescope using his own lenses to see the objects 20 times magnification. He observed and recorded the orbit of planets, in the solar system, largest planets rotating around Jupiter, Milky Way, lunar craters, and mountains on the moon and sun spots. With the help of this Telescope he announced the heliocentric theory is true.

➤ **JOHANNES KEPLER (1571-1630AD)**

Johannes Kepler was a German mathematician and astronomer belongs to 17th century who registered major contributions for the world about the laws of planetary motion categorized as:

1. Orbit of each planet is an ellipse paying attention by Sun.
2. He persuaded that the planetary configurations affect both weather and human character.

Kepler's views of planetary motion supported Isaac Newton later for his theory of gravitation. His constructive works named as *The Sacred Mystery of the Cosmos* (1596), *New Astronomy* (1609), *Harmony of Worlds* (1619) and *Epitome of Copernican Astronomy* (1621) stands valid reference for modern Astrology and Astronomy. NASA honored his invention of high-tech space telescope by naming their launch Vehicle as Kepler Mission in 2009.

➤ **CHRISTIAAN HUYGENS (1629-1695)**

Huygens was contributed with an improved version of the Telescope concentrating upon Saturn. He proposed that the Saturn was surrounded by a solid ring without touching the ecliptic. He has discovered the Saturn's moon Titan. He also discovered different interstellar nebulae and double stars. Huygens invented the first pendulum clock, with a slight error of less than one minute a day which was subsequently corrected by Galileo. Huygens proposed that

light traveled through waves of a rare element called the luminiferous ether which is known as *Prakasha Taranga* which is contributed to form the laws of reflection and refraction.

➤ **OLE ROEMER (1644-1710)**

He calculated the speed of light by detecting the eclipses of Jupiter's moon during the years 1668–1674. He conducted research about eclipses occurred on Jupiter's moon. Roemer tentatively fixed up the value of 214,000 Kilometers per second as compared to the current assumption of 299,792 km/s as finite speed. Roemer interpreted this as the difference in time needed for the light to travel through Jupiter and Earth. The diameter of the Earth's orbit was not accurately known and the assumptions of Roemer were supportive to correct the same. It was the primary corroboration that the speed of light is finite.

➤ **NEWTON (1642-1727)**

Isaac Newton was the 17th Century revolutionary Scientist who plays an integrated role by contributing reflecting telescope in 1668. The component optics used in his telescope to lead the scientific community to explore the knowledge about outer space, light and colour. His three basic theories about the law of motion laid the foundation for space exploration. The object will not move unless force is applied, the force is equal to mass times acceleration and change in motion are proportional to the force applied stands fundamental and unquestioned in this nature. The movement of planetary bodies and its invisible influence stands basic principle. His laws bestowed many answers to the scientific inference and clarified how the tides are created as per gravitational forces and affects the earth accepting the gravitational forces from the moon and sun. His theory contributed scientific answer why the moon orbits the Earth and how it affects the living organism. For ever since Astrology was decisive factors in undertaking activities of the populace by supporting the discoveries of physics and astronomy as part of astrology. The Astrological literature presented by Isaac Newton emphasizes that he was the patron of Astrology.

➤ **EDMUND HALLEY (1656-1742):**

He went to Saint Helena Island in his 20th year and prepared the list of 300 constellations in Southern Globe. He established a method to find the distance of Sun. He identified the Halley's comet which appears once in 75^{1/2} years. For every finding of the *Pancha Sidhantas* contributed a lot for new discoveries emerged as modern. Out of which *Surya Sidhanta* exists on the top giving ample support for the new research and development. Any

branch of science cannot develop without abstract ancient knowledge. All the new discoveries are the extended version of the ancient interpretation linked with cause and effect. The majority of scientists in the field of Astrology had conducted direct or indirect researches for the discovery of new things in the field of Astronomy. This development had directly influenced the Western Astrology. For Indian Astrology, enormous elements are available in Vedas and other Astrological Texts. The Western Predictive system, Progressed Horoscope, Ayana Transit Methods, Special Aspects of Planets, Mundane Astrology are becoming the part of the integrated research in the modern period. The light exhibiting in the sky is same in Indian and Western Astrology. As per the difference in regions, atmosphere, position, social status, customs and belief, the approach may also differ in terms of the basics of this science. Due to continuity of the research, the evolution of the science will continue forever.

15.9. OLDEST ANALOGUE COMPUTER

Antikythera Mechanism became the matter of viral, counting the mechanical system as the world's first analogue computer discovered in a shipwreck of the Greek Island of Antikythera during 1901. The recent findings noticed that Ancient Greeks used this as astrological device to forecast the future. The 2100 years old Antikythera Mechanism was used to map the exact movements of celestial bodies and occurrence of eclipse of Sun and Moon and forecasting the future. The clock shaped device has been considered as astrological podium of the ancient Greek civilization that can contribute much for the younger researchers. The ancient Antikythera Mechanism not only challenges our suppositions about technology transfer from the ages but also gives us additional insights into history itself. The current researchers recognized that the ratios of the gear-wheels involved to produce a motion that closely imitates the varying motion of the Moon around Earth, as defined by Hipparchus. This device exists as one of the most spectacular artefacts of our classical antiquity. The scientist is assigned to decode the letters covered in Antikythera with the help of modern scanners wherein they are able to decode the mathematical symbols partially; that substantiate that Astrology rest on Astronomy vice versa²⁰¹.

201 M.Allen, W.Ambrisco, *The inscription of the Antikythera Mechanism*, International Journal for History of Scientific Ideas, Almagest, Vol-VII, Issue-1, May-2016 [Market Business News Report published on 13th June-2016].

15.10. DEVELOPMENT OF PSYCHOLOGICAL ASTROLOGY IN 20TH CENTURY:

From the early 1960(s), the modern world changed their attitude towards traditional Astrology. The progressive thinkers of Charles Carter and Dane Rhudiar proposed reformulation of astrology, delinking the traditional fatalist to a moralist. Aiming at modernization, modern astrologers absorbed the disciplines of psycho-analysis and humanistic psychology with more sophistication and interpretations. From the last three decades, astrology became more accessible to the commons as part of spiritual revolution.²⁰²

The ideas of C.G.Jung became prominent due to Synchronization of Eastern and Western astrological visions. The amalgamation of spiritual and cultural aspects exposed newer dimensions to investigate the modern astrological thoughts. The humanistic and transpersonal approaches promoted the Astrology from prediction to character analysis. Each planet represents different phases of life with significant psychological aspects of the individual traits:-

SLN	Planets	Psychology of self	Gender	Nature	Portfolio	Key Word
1	Sun	I am	Masculine	Static	King	Integrate
2	Moon	I feel	Feminine	Movable	Queen	React to
3	Mars	I act	Masculine	Ferocious	Commander	Assert
4	Mercury	I think	Neutral	Mixed	Prince	Communicate
5	Jupiter	I grow	Masculine	Mild	Minister	I expand
6	Venus	I love	Feminine	Crooked	Minister	Harmonize
7	Saturn	I achieve.	Neutral	Hasty	Servant	I control

Table 15.2 Psychological Character of Planets

The textual narrations supported the moderns to analyze the individual character instead of evaluating the dynamics of the joint family and its connections. The new stream explores the interconnection between the psyche and cosmos whereas the archetypal cosmology does not cover human psychology. The modern dichotomy targets with subjective human self and objective cosmos. Psychological Astrology becomes more relevant in terms of intra-psychic

²⁰² Ferrer, Jorge (2002); A Participatory Vision of Human Spirituality; State University of New York Press, Albany.

factors, generalizing the unity between the psyche and cosmos similar to microcosm and macrocosm. The modern psychological outlook calls for self-centered research by side-tracking the comprehensive evaluations of traditional astrology. But the post-modern Astrologers realized the need of modernity and developed psychoanalysis of life incidents in a pragmatic way. The Asian Countries continues fair practices of Vedic rituals for universal well-being supported by Astrology. Vedic Karma in Vedic Jyotisha comprehensively analyzes the concurrent environment of the man and his karmic bondage. As the Indian Astrology keeps the rounded value of Karma as Dharma to uplift the soul for eternal salvation, it will go on further with wellness and justice as life experience.

15.11. IMPACT OF MIND

The sense faculties and human minds to getting vitiated by seeing the same object for a long period is called *Atiyoga*. Stay in the darkness for hours has been known as *Ayoga* and watching the bright objects like the Moon and Sun *Mithya Yoga*.

मनसस्तु चिन्त्यमर्थः। तत्रमनसो मनोबुद्धेश्चत एव समानातिन मिथ्यायोगः प्रकृतिविकृतिहेतवो भवन्ति²⁰³

According to this determinant principle, Astrology does not support viewing the solar and lunar eclipse with naked eyes. The moderns see the eclipses with open eyes or using X-ray film becomes causative for a considerable amount of unforeseen ophthalmic problems. The pros and cons deriving out of this need to be verified through research as against the typical use of spectacles at the young stage. This causes a vitiation of respective sense organs. The proper usage of sense organs propels acquisition power of the veritable knowledge. Both the excessive thought and very insignificant mind is causative for aberrant condition of the mind. Several psychological institutions suggest meditation in moonlight is becoming trendy. The human body contain 306 visual connections in which 47 belong to different segments of the brain. Vision is the act of delivering the meaning to the observed information about the mind, whereas eyesight is the act of seeing. The mind-eye connection is becoming relevant to determine the functioning of visual skills in a particular sequence. As the inner vision and outer vision stand inter-linked, the significance of moon over mind becomes more relevant to Astrology. As per

²⁰³ Pandit. Kasinath Sastri (2007); Charaksamhita; Choukhamba Sanskrit Samsthaan; New Delhi
Indriyopakramaneeyodhyaaya Chap-8, pp.122

Kundalini, Swadhisthana is sacred chakra symbolized with crescent moon amidst the white lotus having six petals. The *Swadhisthana* stands at second position in *Kundalini*, signifies creativity of ovaries and sex hormones sheltered under reproductive cycle. It denotes genital organ and urinary system and adrenals that leads to a feeling of wellness, mental pleasure and emotional and spiritual keenness.

15.12. REFLECTING MIND

In Astrology, the momentary feeling and extrapolation of result is rest with *Daivajna* is more important as the feeling of reflective effect on the moon. [ममचित्तेस्फुरन्तु]. The illustrations in *Chandogya Upanishad* glorify the functions of mind and speech.

मनोवाववाच्योभूयोयथावैद्वेवामलकेद्वेवाकोलेद्वौवाक्षौमुष्टिरनुभवत्येवंवाचं चनामचमनोऽनुभवतिसयदामनसामनस्यति मंत्रानधीयीत्यथाधीतेकर्माणिकुर्वीयेत्यथकुरुतेपुत्रांश्चपशूँश्चेच्छेयेत्यथेच्छतइमंचलोकममुंचेच्छेयेत्यथेच्छतेमनोह्यात्मामनोहीलोकेमनोहेभ्रह्ममनउपास्वेति । सायमनोब्रह्मेत्युपास्तेयावन्मनसोगतं तत्रास्ययथाकामचारो भवतियमनोब्रह्मेत्युपास्तेऽस्तिभगवोमनसोभूयइतिमनसोवावभूयोस्तीतितन्मेभगवान्ब्रवीत्विति²⁰⁴।

Mind is exceptionally superior to human life. It is practically one's own self that reinforces the selfhood by superimposition of characters of us. Individually, selfhood really does not belong to the mind that is responsible for all the achievement in this universe. The world experience is actually controlled and directed by the mind. In puranas *Saint Narada* says that the mind is yourself in this empirical realms that instruct to meditate the same as Brahman; producing the incessant feeling that nothing prevails greater than mind. The rays of Sun make the moon glow and the latter becomes incomprehensible in the absence of sun rays. He exemplified the abridged version of synchronization with moon and mind in the classic text *Saambapanchashika*.

आगमानुमानप्रत्यक्षरूपैः प्रमाणैः प्रमाणिकैः पारितः कल्पितः सुषुम्नस्सूर्यरश्मिश्चन्द्रमा²⁰⁵ ।

²⁰⁴ Chandogya Upanishad[7(3.2)]

²⁰⁵ Kurumathur Harijayantan Napoothirippad (2013): Dashadhyaayi; Mathrubhumi Printing Press, Calicut; Chap-1, Expl. Foot Note- pp-28.

Horaacharya strongly supports this description of another hymn ‘मूर्तित्वे परिकल्पितः शशभृतो’²⁰⁶ wherein mind is compared with reflecting image as idol. One who adorn, the so called idol can acquire all the benefic results from the equivalent supreme bliss from that image. सगुणभ्रह्म प्रकृत्या, मनसो मूर्तित्वे परिकल्पितः मनो यां यां मूर्तिं ध्यायति तत्तद्भावेपरिकल्पितः²⁰⁷ This can be achieved by performing of duties considering its pros and cons, with the help of the mind (*Manas*), intellect (*Buddhi*), sense faculties (*Indriya*) that applied to their respective objects (*Indriyarth*).

15.13. MOON STAR-DAYS, TIDHIS AND VITAMIN CONTENT

According to new research published in The Telegraph on 2nd November, 2015, the Researchers of Indiana University analyzed over 27000 pregnancies between 2004 and 2009 notified that the pregnancy occurred in December is combatively healthier babies than those conceived in other moths. Valentine’s Day and Christmas days are the most optimistic time for pregnancy, whereas June is toxic month for birth containing more premature babies. Cambridge University also noticed the biological basis of Vitamin D level connected with healthy babes. The sunlight containing Vitamin A and D which falls on the moon during the month of December renovate better characteristics of blood and plasma in the human body. The Magnum Opus *Utharakalamruta* of *Kalidasa*, indicates the compatible days for the first cohabitation of the couple:

गर्भाधानमतीवपुत्रशुभदं भ्रष्टेन्दुपूर्वत्रयेरौद्रत्रीणीकरादिपंचकहरित्रीण्युत्तराख्यत्रये

भद्रापूर्णजयासुशोभनगृहेष्यष्टम्यापूर्णिमाहित्वार्येन्दुजयोः भृगोः शाशिदिनेस्याल्लग्नशुद्धौ तथा²⁰⁸ ।

²⁰⁶ Kaikulangara Rama Warriar (2011) *Horasastram* ; Vidyarambham Publications, Alleppey; Chap-1, Ver-1; pp-1

²⁰⁷ Dashadhyaayi Ibid Expl. Foot Note- pp-31.

²⁰⁸ Prof. N.E.Muthuswami, *Utharakalamruta* Canta-8 Prakeerna Khanda; Bhagya Book, Trivandrum: pp-290.

Supportive Stars	Supportive Thidhis	Supportive Weekdays
Rohini, Mrigashira, Poorvashada, Poorba Phalhuni, Poorva Bhadra, Ardra, Punarvasu, Pushyami, Hastha, Chitra, Swati, Vaishakha, Anuradha, Sravana, Dhanishta, Shatabhishta, Utharaphalguni, Uttrashada and Uttrabhadra,	Bhadra, Jaya and Poorna Thidhis of Tritheeya, Sapthami, Dwadashi, Thrutheeya, Ashtami, Trayodashi, Panchami. And Dashami,	Monday, Wednesday, Thursday and Fridays with perfect Ascendant

Table 15.3 Auspicious Days for Cohabitation

According to *Rajdharm* indicated in the *Arthasasthra* (09-01-40) of *Kautilya*, the king should see the *Pakshabala* and *Nakshtrabala* anticipating the Astrological effects, to avoid risk and uncertainties of expeditions to exterminate the enemy as under:-

SN	Pakshabala	Auspicious Stars	Expected Period	Desired Results
1	Full Moon Days	Margasirsa-Pushya	Long Duration	Triumph
2	Full Moon Days	Chaitra-Vaishakha	Medium Duration	Success
3	Full Moon Days	Jyeshtha-Ashada	Short Duration	Achievements

Table 15.4 Peculiarities of Moon.

Astrology is the only science that authentically indicates the prodigious knowledge and guidelines on the genesis of the human beings. The western Astrology had undertaken the different aspects of the planets such as Sextile and Semi-sextile at a later stage. The selected signs should be male or female (*Samarashi* and *Vishamarashi*) as per the personal requirement of male or female kids.

युग्मासु किल मनुष्या, निशासु नार्यो भवति विषमासु दीर्घायुषस्सुरूपा सुविनयश्च विकृष्ट युग्मासु²⁰⁹ ।

As narrated by Sushruta, for obtaining a male child, cohabitation should be accomplished on even days of fourth, sixth, eighth or tenth from the date of menstruation. चतुर्थी स्यात्सुते षष्ठीत्वष्टमीदशमी तथा । कन्यार्थिनः पंचमी स्यात्सप्तम्येकादशी तिथिः। युग्मासु तु पुमान्प्रोक्तः अयुग्मे कन्यका भवेत् ।²¹⁰ त्रयोदशी निन्दिता स्यान्नगच्छेत्तत्र बुद्धिमान् । For a female offspring, conjugation should be

²⁰⁹ P.S.P.Namppothiri (2002) Brihad Samhita; Devi Book Stall, Trichur; Chap-78, Ver-23, pp-401

²¹⁰ Vydyha Bhagawan Dash, Directorate General of Health services, New Delhi Basic Principles of Ayurveda based on Ayurveda Soukyam of Tadarananada Series-2Ver119, 120.

performed on even days and better *Tidhis* after onset of menstruation. Cohabitation on the thirteenth day from menstruation is prohibited as it is detrimental.

15.14. REMEDIS FOR PLANETARY AFFLICTIONS:

Varahamihiracharya has described the remedial measures against afflicted moon and propitiation methods are notified in *Brihajataka Paddhathi*. When the planetary afflictions are identified with a Horoscope, Astrology suggests appropriate remedies to nullify the ill-effects of the concerned planet. To strengthen benedictions of the relevant deities, the best method is to pacify them with due adoration, submission of offerings, dedication, chanting relevant mantras and performing holy bath and giving alms, as per the capacity of the native. Apart from this, the appropriate medicinal decoction or Kalasha to be used for medicinal bath (*Oushadha-Snana*). As medication against the affliction from the Moon, the holy bath decoction should be prepared, using the Elephant Teeth, Conch, Pearl Oyster, Water lily and Crystal.

पंचगव्य गजदंतविमिश्रैश्शंखशुक्तिकुमुदस्फटिकैश्च शीतरश्मिकृतदोष निवृत्तै स्नानमेतदुदितम नृपतीनाम् ।²¹¹

To make Panchagavya Cow urine, milk, extract from cow dung, curd and ghee are used for cleansing the temple and holy places and houses. Its concentration and application method is versified as under:

गोमूत्रं ताम्रवर्णायाः श्वेतायाश्चैव गोमयं; पयः कांचन वर्णायाः नीलायाश्च तथादधि, घृतंतु कृष्णवर्णायास्सर्व्वं कापिलमेवा अलाभेस्सर्व्वर्णानां पंचगव्येष्वयं विधिः । गोमयाद्विगुणं मूत्रं मूत्राल सप्तगुणं पयः दधितत्त्रिगुणं प्रोक्तं मूत्रमात्रं घृतं तथा ।

Presently, the usage of Panchagavya becomes fundamental in almost all hindu temples for internal purification. The age old traditional customs exists as common practice that has been motivated by Astrology as part of valid rituals, as part of vedic civilization. Worshipping the respective deities of planets, fasting, charity and offering enrich the native to realize the inner self through self-contemplation and becomes aware of the importance of realizing his true self and achieving salvation.

²¹¹ Brihajataka Paddhathi (2008) Puliyoor.P.S.P.Nampoothiri, ST Reddiar, Kollam Chap19, Ver-28; pp-398.

15.15. FINDINGS OF THE THESIS:

1. The great civilizations had distinguished Moon as the nearby brightest object of the night sky, and its changes in different phases influence the man from time to time. It can be generalized that Lunar phases between New Moon to the Full Moon can be interpreted as living example of experiential human life. Light effects of the Moon and other planets inspire and persuade man to generate his thoughts, habits, conduct, imagination, productivity and many aspects of psychology. Astrology consists of a number of belief systems that hold good relationship between life time events or descriptions of personality in the human world linked with set of rules for timing of fruition of past actions.
2. Context sensitivity of this thesis accentuates that the full moon, waxing and waning moon are very significant bearing even in modern symbolism and iconography, both in spiritual and secular matters which covers civilizational symbols covered in human art, architecture, heraldic hieroglyphs, numismatics, vexillology, theology and semiotics in Astrology. It is entitled as effective social science because luminaries are apparent.
3. The quest for knowledge about the hoary past and civilization led to leisurely development of astrology with moon as a prime material for study and now we have considerably progressed in exploration on lunar surface absorbing the applications of *Sidhantas*.
4. This thesis deliberates that the mind, intellect and soul are governed by the position of the Moon in the astral chart and invariably human happiness and well-being are detected when it is placed with benefic aspect or conjunctions of supportive planets.
5. The science of Astrology, either traditional or modern which hypothesizes direct or indirect parameters and methodology which could generate and enhance fresh human knowledge applying innovative ideas and modern applications to integrate technological advancements to trigger further successful investigations.
6. Fundamentally, human body contains mass and some energy which is purely experiential in which 98% Sunlight enters our body through eyes during day time and remaining 2% lights enters through our skin by the reflection of the Moon during night. Thus, *Rashmi Ganita* in Jyotisha bestows the mass that vibrates at the speed of light

which in turn converted back into energy. *Samhitas* of Astrology emphasis that Moon signifies mind which travels faster than light and the accuracy calls for empirical research further.

7. The Moon plays in a principal role in Astrology connected with social customs and rituals like *Shodasakarmas*; (*Sixteen Samskaras*) which govern the life of almost every human being in the society. Astrology synonymously known as *Astromancy* has evolved from centuries of meticulous observation of astronomic phenomena happening over thousands of years and its sole aim and purpose signify the welfare of the mass populace.
8. The modern ideas of Water Therapy, Water Birth, Moon-Walk and Full Moon Midwifery support for painless delivery stands nurtured by modern people that harmonize with the precepts of Moon Astrology. Those inferences drawn through such experience have been synchronized with modern Technology and forthcoming findings can be put into practice with best public efficacy in terms of external validity.
9. *Jyotir-Vigyan* bestows holy path of *Satkarma* shielded with *Atma-Gyana* and *Adhyatmika-Gyana* lead towards eternal bliss that cannot be tested through an experiment. Keeping empathic neutrality and cultural etiquette, this thesis substantiates the fundamental deliberation on paying homage to Sun and the Moon called heliolatry and selenolatry.
10. This exploratory research determines the valued contributions made by the *Varahamihira*, *Bhaskara*, and *Aryabhatta* to modern science and their unique case orientations. Significant additions of *Pythagoras*, *Issac Newton*, *Tycho Brahe*, *Galileo Galilei*, *Kepler* and *Gassendi* stands extension of scientific knowledge of both Astrology and Astronomy that depended heavily on the contemporary study of moon necessitating further studies.
11. Modern Astrology has come out of the categorical alienation of nescience and pseudoscience and retain its universal applicability as proto-science without experimental or laboratory proofs. In view of the public utility it has diverged into several branches covering Horoscopy, *Muhurta*, *Prasna*, Electional, Mundane, Medical, Gemology, Industrial, Financial, Business, Judicial, Stock Market, Meteorological, Political, psychological and many other specified fields. Traditional

system like *Ashtamangala Deva Prashna* and *Temporal Prashna* supported by experiential evidence and fundamental textual reference facing stiffest competition from the other branches of sciences.

12. Astrology contemplates the amazing synchronization of the constellations, sun, moon and other planets that move perfectly in a time bound manner which is causative for positive or negative effects. Considering the verisimilitude, Astrology opens holistic ways and means to nullify the intensity of ill-effects and enhance the level of positive energy on all endeavours so as to improve the human destiny based on *Theory of Karma-Phala-Vipaka*, *Kaala-Vidhana* and *Sanatana Dharma* and to work for the advantage of all. Human life is based on two cycles of a mechanism such as luck and effort. Astrology gives equal importance of both the cycles to cross the ocean of adversity.

15.16. CONCLUSION

Several classical texts edited in different languages show implication of moon, mind, genesis, menstruation, lunacy, love, affection, pleasure, grief, curse, customs, belief and very many nomenclatures connected with human life are seen in the history of Astrology. It is shrouded in mystery that how and when our ancestors realized the connection between moon and menstrual cycles basing on moon's phases. Due to plethora of deliberation of matters related with human life, Astrology subsists as science of the sciences in this world, reinforcing the universal principle time, space and causation. The principal duty of every individual is to elevate the self by using the potency of mind to attain the life objective. Fundamental query about the Astro-science is whether it works with credibility or not? When science overlooks mental confidence that substantiates its extensions along with certain unidentified facts. The intertwined state of scientific credibility and personal experience should be viewed separately. A layman can accept the science as it is or evaluate the scientific state of supposition. Science and Astrology are two complementary ways of reflecting reality with symbolic objectivity. For science, the interrogation about its credence becomes irrelevant, without facts and figures. Astrology being Social Science, corroboration of lunar bodies and measuring their effects on man and his mind are far beyond the methodology in view of acute variations from individual to individual. Measuring the exact intensity of one's presence of mind and its state of cheerfulness and lugubriousness are seemingly unfathomable in this physical world. When Astronomy had been diverted from Astrology, the traditional knowledge useful to every man

that is covered under *Shodashakarma* has been criticised at different levels. The true social life cannot avoid such a multifaceted usage of Astrology as an experiential science. The word “experienced” is not corpulent or external. The knowable actuality of nature cannot be comprehensively discovered by any other branches of science. The abstractions of celestial concepts motivate the modern mind to undertake broad approaches for the refinement of present experimental art. The spiritual illumination of moon is filled with absolute intelligence, attached with truth and reality where the soul manifests and shine with intense insight. The moon does not go from new moon to the full in one night, but follows a rhythmical movement of transition from phase to phase. The mind must find its method to move from its scattered state, *parangachetana*, to *pratyakcetana*, a state of introspection.

सर्वोपकारानुगतस्यलोकः सर्वोपकारानुगतो नरस्य कृत्वोपकारं द्विषतां विपत्सु या कीर्तिरल्पेन न साशुभेन

As the planets perform thier duties in replicable nature, the Astrologer may think- ‘तानुतिकोलोकः नलोकः परमार्थिकः’. An open-minded Astrologer gives away the possible service for all, with an ultimate goal of the Universal Brotherhood, accepting the establishment of Tolerance, Truth, and Peace by recognizing centripetal and centrifugal forces of humanity, religion, philosophy and culture. The virtue and reputation arising out of his broad-mindeness will proliferate for ever, as *Kuladharm*. All that we are the result of what we thought. By the influence of the moon, rendering altruistic service becomes state of the art of Astgrology underscoring the imperishable truth - the mind is everything and as we think, so we become. In Astrology, the manifestation and realities are different and in everyday life all are manifestors in a way or other. This thesis reiterate that according to known objects of the world, the fullness Moon symbolizes the Mind and Mind is everything and infinite in this cosmos.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते। पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते॥ ॐ शान्तिः शान्तिः शान्तिः॥

15.17. FUTURE SCOPE OF THE RESEARCH:

The traditional knowledge and modern perceptions of the human beings are mounting leaps and bounds in all areas of social life that fascinates the scientific understanding of the working of the universe. The modern world rethinks about the new concepts of Astrology research upholding principles of interdisciplinary approach, as a social science that affects the entire impersonations of human life. None of the sciences cannot give absolute remedies or the

perfect answer to the human problems. The new division of Relationship Astrology provides ample provisions to ascertain the compatibility between the two individuals falling with love, marriage, business and other interactions in life. The Natal Astrology judges the character and destiny of individuals based on the astrological factors. Event-Oriented Astrology becomes more critical along with Judicial Astrology in common life. The Harmonic Astrology or Musical therapy used by Pythagoras in the 5th Century BCE is now being used in 21st Century as contributory part of early civilization. *Signaturology and Graphology* are also developed in the western world and becoming popular. The Universal Astrology is becoming one of the innovated branches of the Hellenistic Astrology dealing with forecast of geophysical phenomenon such as earthquakes, critical events such as wars and contagious diseases affecting the entire population warrants the need of further research. The Medical Astrology synonymously known as *Iatromathematics* patronage the basic principles of timings, auspicious days, usage of medicines corresponding to the consequence of the moon and other planets. Our Traditional seers experienced the natural truth that everything around us has an unknown effect which act or react with all living organisms in the form of subtle energy from the lunar or other stellar bodies; which remain unquestioned even now. Modern Astrology exposes new stream of Hotel Management under the stream of Tourism Astrology in Australia in collaboration with group 8Hotels, providing zodiacal food and healthcare.²¹² For integrating re-orientation of teaching and learning, Indian Institute of Technology has adopted Astro-Vasthu at Academic level as the progressive world looks at green living of Vedic Stream with passion and fashion. As the plethora of choices and options in viable life creates conflicts and problems ultimately leads to human unhappiness, telephonic astrology counseling service attracts about 65% women in India, in view of the concerns about the real life situations in our society. Considering the futuristic advantages, this thesis calls for further studies and interdisciplinary research in Astrology using plethora of knowledge available in our ancient texts, for the upcoming generation. Multi-dimensional research for redeeming the Astrology is required to correlate the holistic comprehension holding the searing speed of technology and modern science; so as to conflate collective consciousness against actual information and traditional knowledge of the civilized mentors.

²¹² Traveller.com News 9th Feb-2017

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